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XENOPHON

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MEMORABILIA  
BOOK I

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*G. E. Moberly*

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## INTRODUCTION.

FEW characters in history are more singular than that of Xenophon. He appears, by the indications which his own works afford, to have been a man of singular vivacity and readiness. His culture, though not profound, was sufficient to fill him with resource in times of difficulty. There can be no doubt that by his cheery temper and persuasive words Cyrus' Greek soldiers were encouraged, after their leader's death, to an exertion which otherwise they could not have been brought to make. His opportune dreams, his happy thought of dressing in his best clothes just when his comrades were thinking of surrendering to an ignominious death, his light-hearted jokes in an anxious moment about the admirable effects of Spartan instruction in stealing, and his prompt and effective reply to all the charges brought against him when the soldiers were judging their generals, combine into a picture which is far from being without interest. As a *littérateur* he has considerable merit; writing on many subjects, and generally well. He composed a sportsman-like treatise on hunting, another on riding; several works also on political subjects. His *Cyropaedia* may be considered as the most ancient of European novels; and, in the early part at least, has many graphic touches of Eastern life, such as he had known it; although it tended to keep up the false beliefs about Median and Persian history, which have only lately been dispelled. As a historian of his own country, it is almost surprising that he did not succeed better, considering that he is mentioned as having

edited Thucydides. But the truth is, little could be hoped from an Athenian with Lacedæmonian proclivities carried so far as to make him fight in the Spartan ranks against his country. Hence he was about as much qualified to write a history of events in which Athens was concerned as Dumouriez or Moreau would have been to write a history of the reign of Napoleon. He is, in fact, a shameless philo-Laconian ; warping, altering, omitting events so as to serve the purpose of his ruling passion. At the battle of Leuctra he makes no mention of Epaminondas ; he omits all the singularly interesting events connected with the foundation of Messene and Megalopolis, which passed, as Mr. Grote remarks, under his very eyes ; and as the natural consequence of this want of candour, he is reduced to write a meagre skeleton of history almost absolutely devoid, on the one hand, of the human sympathy of Herodotus, and on the other of Thucydides' political elevation. These faults combine, with the unsatisfactory character of the events recorded by him, to make his *Hellenica* somewhat of a task to all students who are conscientious enough to read it.

The *Memorabilia* of Socrates have always excited much more interest, and have stood next to the *Anabasis* as the groundwork of Xenophon's reputation. That he really loved his master there can be no doubt ; and Diogenes Laertius speaks of him as taking from an early period regular memoranda of Socrates' teaching. So that we may believe that Xenophon's chapters do, on the whole, represent the method of the greatest of Greek philosophers ; although he does not seem so impressed with the sanctity of his trust as to forbear on principle from ever interposing fragments of his own speculations among the discourses of which he had taken notes, or which he retained in memory. But, even with these drawbacks, what a picture of the master's mind does the book display ; and what a series of humorous *tableaux* of Athenian life—how Euthydemus collected a large

library, and on this warrant considered himself a man of learning—how Antiphon charged Socrates with acknowledging that his doctrines were worthless (since he took no money for disclosing them), and with being, if anything, a “teacher of misery”—how Lamprocles could not stand his mother Xanthippe’s temper, and had to be reminded by his father that she had “never either bitten or kicked him”—how the two brothers Chairephon and Chairekretes had fallen out with one another, and were gradually brought to acknowledge that the glory will be with the one who makes, successfully or unsuccessfully, the first steps towards reconciliation—how Aristarchus’ house was invaded by a host of female relations whom he could not turn out, though they devoured his property and gave nothing but quarrels in return for it; and how Socrates shows him the way to make them pay for their keep by industry, and brighten the household by cheerfulness. In reading such details we find that Xenophon writes good history when he is least thinking of doing so; and that he is “wiser when he creeps than when he soars.” Then here and there we have such an episode as Prodicus’ delightful apologue of the Choice of Hercules. But all is subordinate to the surprising picture of Socrates’ own excellence. There we see how from early morning he was about in the Forum, the shops, gymnasia, wherever young men most congregated; and with what an unceasing interest his conversation held them; how they read the works of old philosophers and poets, and tried to find in them something by which they might be made better every day; how temperate Socrates was, even at the most “pronounced” dinner parties; how well he could bear cold, how little he thought of smart clothes, how readily he could accommodate himself either to feasting or to fasting; and, above all, with what quiet *bonhomie* he would first puzzle and bewilder some promising young man by his questions, and then, when he had shown him that the track on

which he was moving was a false one, would lift with winning kindness the curtain which hid truth and virtue from him, and cheer him with the hope of better things in future. We learn how Socrates could move about undefiled among all the pollutions of Athenian life ; nay, even find in allusion to them a means of raising his disciples' minds above the clouds of corruption ; and, finally, this lover of his kind, this man of gentleness and courtesy, could find every now and then a reproof of the most stinging piquancy for those who were incorrigible in vice ; yet only for them, as a disciple might fall away many times, and yet meet with nothing but winning affection if he returned and showed, like Alcibiades, that the love of virtue was not quite gone from him, in spite of all.

The part of the *Memorabilia* here published is the first book, with a few short omissions. It is intended that Part II. shall be composed of selected chapters from the following books. The editor has made the grammatical references apply to the *Rugby Syntax*, a work which has been found to be intelligible to boys, and which is exceedingly short. The notes have been compiled with two objects : first, to show what changes are required before Greek idioms will turn into English ; and, secondly, to illustrate the ideas of Socrates, as far as the limits of so short a book will allow. It is hoped that help enough has been given to enable boys of even moderate knowledge to construe the Greek, and to profit by the thoughts conveyed in it.

**RUGBY, September, 1875.**

## ΞΕΝΟΦΩΝΤΟΣ

### ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

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#### CAPUT I.

XENOPHON, *on returning from his Persian expedition, finds his master dead, and resolves to vindicate his fame. In claiming the guidance of a δαίμων, SOCRATES was only resorting to a legitimate mode of augury, and one which justified itself by its results.*

1. Πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιος εἶη θανάτου τῇ πόλει. ἥ μὲν γὰρ γραφή κατ' αὐτοῦ τοιάδε τις ἦν· ΑΔΙΚΕΙ ΣΩΚΡΑΤΗΣ, ΟΥΣ ΜΕΝ Η ΠΟΛΙΣ ΝΟΜΙΖΕΙ ΘΕΟΥΣ, ΟΥ ΝΟΜΙΖΩΝ, ΕΤΕΡΑ ΔΕ ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ ΕΙΣΦΕΡΩΝ. ΑΔΙΚΕΙ ΔΕ ΚΑΙ ΤΟΥΣ ΝΕΟΥΣ ΔΙΑΦΘΕΙΡΩΝ.

2. Πρῶτον μὲν οὖν, ὥς οὐκ ἐνόμιζεν οὗς ἡ πόλις νομίζει θεοὺς, ποῖω ποτ' ἐχρήσαντο τεκμηρίω; θύων τε γὰρ φανερός ἦν, πολλάκις μὲν οἴκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικῇ χρώμενος οὐκ ἀφανὴς ἦν· διετεθρύλλητο γὰρ ὥς

φαίη Σωκράτης, τὸ δαιμόνιον ἑαυτῷ σημαίνει. ὅθεν δὴ καὶ μάλιστά μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καινὰ δαιμόνια εἰσφέρειν. 3. Ὁ δὲ οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι, μαντικὴν νομίζοντες, οἰωνοῖς τε χρῶνται καὶ φήμας καὶ συμβόλους καὶ θυσίαις. οὗτοί τε γὰρ ὑπολαμβάνουσιν, οὐ τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς διὰ τούτων αὐτὰ σημαίνειν, κακεῖνος οὕτως ἐνόμιζεν. 4. Ἄλλ' οἱ μὲν πλείστοί φασιν ὑπὸ τε τῶν ὀρνίθων καὶ τῶν ἀπαντῶντων ἀποτρέπεσθαι τε καὶ προτρέπεσθαι. Σωκράτης δὲ, ὥσπερ ἐγίγνωσκεν, οὕτως ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη σημαίνειν. καὶ πολλοῖς τῶν ξυνόντων προηγόρευε τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὥς τοῦ δαιμονίου προσημαίνοντος. καὶ τοῖς μὲν πειθόμενοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πειθομένοις μετέμελε. 5. Καίτοι τίς οὐκ ἂν ὁμολογήσειεν, αὐτὸν βοῦλεσθαι μὴτ' ἡλίθιον μὴτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν; ἐδόκει δ' ἂν ἀμφοτέρω ταῦτα, εἰ προαγορεύων ὥς ὑπὸ θεοῦ φαινόμενα εἶτα ψευδόμενος ἐφαινετο. δῆλον οὖν, ὅτι οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. ταῦτα δὲ τίς ἂν ἄλλω πιστεύσειεν ἢ θεῷ; πιστεύων δὲ θεοῖς, πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν; 6. Ἀλλὰ μὴν ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδεύους. τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν, ὥς ἐνόμιζεν ἄριστ' ἂν πραχθῆναι· περὶ δὲ τῶν ἀδῆλων, ὅπως ἂν ἀποβήσοιτο, μαντευσομένους ἔπεμπεν, εἰ ποιητέα.

*In fact, he thought that in all matters the highest and most real knowledge can only be obtained by direct application to the gods.*

7. Καὶ τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκήσειν μαντικῆς ἔφη προσδεῖσθαι. τεκτονικὸν μὲν γὰρ ἢ χαλκευτικὸν ἢ γεωργικὸν ἢ ἀνθρώπων ἀρχικὸν ἢ τῶν τοιούτων ἔργων ἐξεταστικὸν ἢ λογιστικὸν ἢ οἰκονομικὸν ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμη αἰρετέα ἐνόμιζεν εἶναι·

8. τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις. οὔτε γὰρ τῷ καλῶς ἀγρὸν φυτευσασμένῳ δῆλον, ὅστις καρπώσεται· οὔτε τῷ καλῶς οἰκίαν οἰκοδομησασμένῳ δῆλον, ὅστις οἰκήσει· οὔτε τῷ στρατηγικῷ δῆλον, εἰ συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλὴν γῆμαντι, ἵνα εὐφραίνηται, δῆλον, εἰ διὰ ταύτην ἀνιάσεται· οὔτε τῷ δυνατοὺς ἐν τῇ πόλει κηδεστὰς λαβόντι δῆλον, εἰ διὰ τούτους στερήσεται τῆς πόλεως.

9. Τοὺς δὲ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαιμονῶν ἔφη· δαιμονῶν δὲ καὶ τοὺς μαντευομένους, ὃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνειν· οἷον, εἴ τις ἐπερωτῇ, πότερον ἐπιστάμενος ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον· ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν κρεῖττον λαβεῖν ἢ μὴ ἐπιστάμενον· ἢ ἂ ἐξέστιν ἀριθμήσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι· τοὺς



τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμι-  
στα ποιεῖν ἡγεῖτο· ἔφη δὲ δεῖν, ἃ μὲν μαθόντας  
ποιεῖν ἔδωκαν οἱ θεοὶ, μαυθάνειν· ἃ δὲ μὴ δῆλα  
τοῖς ἀνθρώποις ἐστὶ, πειρᾶσθαι διὰ μαντικῆς παρὰ  
τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ, οἷς ἂν  
ᾧσιν ἴλεω, σημαίνειν.

*So far from being anxious for forbidden knowledge, his  
fondness for practical morals led him to discourage  
theoretical inquiry into physical matters.*

10. Ἀλλὰ μὴν ἐκεῖνός γε ἀεὶ μὲν ἦν ἐν τῷ φανερωῷ.  
πρωτὶ τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια  
ῆει, καὶ πληθούσης ἀγορᾶς ἐκεῖ φανερὸς ἦν, καὶ τὸ  
λοιπὸν ἀεὶ τῆς ἡμέρας ἦν, ὅπου πλείστοις μέλλοι συν-  
έσεσθαι· καὶ ἔλεγε μὲν ὥς τὸ πολὺ, τοῖς δὲ βουλο-  
μένοις ἐξῆν ἀκούειν. 11. Οὐδεὶς δὲ πώποτε Σωκράτους  
οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν,  
οὔτε λέγοντος ἤκουσεν. οὐδὲ γὰρ περὶ τῆς τῶν πάν-  
των φύσεως, ἥπερ τῶν ἄλλων οἱ πλείστοι, διελέγετο,  
σκοπῶν, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κό-  
σμος ἔχει, καὶ τίσιν ἀνάγκαις ἕκαστα γίγνεται τῶν  
οὐρανίων, ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα  
μωραίνοντας ἀπεδείκνυε. 12. Καὶ πρῶτον μὲν αὐτῶν  
ἐσκόπει, πότερά ποτε νομίσαντες ἱκανῶς ἤδη τὰν-  
θρώπινα εἰδέναι, ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων  
φροντίζειν, ἢ τὰ μὲν ἀνθρώπινα παρέντες, τὰ δαι-  
μόνια δὲ σκοποῦντες, ἡγοῦνται τὰ προσήκοντα πράτ-  
τειν. 13. Ἐθαύμαζε δὲ, εἰ μὴ φανερόν αὐτοῖς ἐστίν,

ὅτι ταῦτα οὐ δυνατόν ἐστίν ἀνθρώποις εὐρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονούντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις ὁμοίως διακεῖσθαι πρὸς ἀλλήλους. 14. Τῶν τε γὰρ μαινομένων τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι· καὶ τοῖς μὲν οὐδ' ἐν ὄχλῳ δοκεῖν αἰσχροὺς εἶναι λέγειν ἢ ποιεῖν ὁτιοῦν, τοῖς δὲ οὐδ' ἐξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν· καὶ τοὺς μὲν οὐθ' ἱερὸν οὔτε βωμὸν οὔτε ἄλλο τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ θηρία σέβεσθαι· τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὂν εἶναι, τοῖς δὲ ἄπειρα τὸ πλήθος· καὶ τοῖς μὲν αἰεὶ κινεῖσθαι πάντα, τοῖς δὲ οὐδὲν ἂν ποτε κινήθῃναι· καὶ τοῖς μὲν πάντα γίνεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὐτ' ἂν γενέσθαι ποτὲ οὐδὲν, οὔτε ἀπολέσθαι. 15. Ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε· ἄρ', ὥσπερ οἱ τὰνθρώπεια μαθάνοντες ἡγοῦνται τοῦθ', ὃ τι ἂν μάθωσιν, ἑαυτοῖς τε καὶ τῶν ἄλλων ὅτῳ ἂν βούλωνται, ποιήσιν, οὕτω καὶ οἱ τὰ θεῖα ζητοῦντες νομίζουσιν, ἐπειδὴν γνῶσιν αἷς ἀνάγκαις ἕκαστα γίγνεται, ποιήσιν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὕδατα καὶ ὥρας καὶ ὅτου ἂν ἄλλου δέωνται τῶν τοιούτων; ἢ τοιοῦτο μὲν οὐδὲν οὐδ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γνῶναι μόνον, ἢ τῶν τοιούτων ἕκαστα γίγνεται. 16. Περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν. αὐτὸς δὲ περὶ τῶν ἀνθρωπείων αἰεὶ διελέγετο, σκοπῶν, τί εὖσεβές, τί

ἀσεβές· τί καλόν, τί αἰσχρόν· τί δίκαιον, τί ἄδικον· τί σωφροσύνη, τί μανία· τί ἀνδρία, τί δειλία· τί πόλις, τί πολιτικός· τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων· καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότας ἡγείτο καλοὺς καὶ ἀγαθοὺς εἶναι, τοὺς δὲ ἀγνοοῦντας ἀνδραποδώδεις ἂν δικαίως κεκλήσθαι.

*Though generally averse to political action, he would on occasion act with infinite nobleness.*

17. Ὅσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐδὲν θαυμαστὸν, ὑπὲρ τούτων περὶ αὐτοῦ παραγνώ-  
ναι τοὺς δικαστάς· ὅσα δὲ πάντες ᾗδεσαν, θαυμα-  
στὸν, εἰ μὴ τούτων ἐνεθυμήθησαν. 18. Βουλευσας γάρ  
ποτε, καὶ τὸν βουλευτικὸν ὄρκον ὁμόσας, ἐν ᾧ ἦν  
κατὰ τοὺς νόμους βουλεύσειν, ἐπιστάτης ἐν τῷ δήμῳ  
γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νό-  
μους ἐννέα στρατηγοὺς μιᾷ ψήφῳ [τοὺς ἀμφὶ Θρα-  
σύλον καὶ Ἑρασιπλῆν] ἀποκτεῖναι πάντας, οὐκ ἠθέ-  
λησεν ἐπιψηφίσειν, ὀργιζομένου μὲν αὐτῷ τοῦ δήμου,  
πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων· ἀλλὰ περὶ  
πλείονος ἐποιήσατο εὖορκεῖν, ἢ χαρίσασθαι τῷ δήμῳ  
παρὰ τὸ δίκαιον, καὶ φυλάξασθαι τοὺς ἀπειλούντας.  
19. Καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων,  
οὐχ ὃν τρόπον οἱ πολλοὶ νομίζουσιν. οὗτοι μὲν γὰρ οἴ-  
ονται, τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δὲ οὐκ εἰδέναι·  
Σωκράτης δ' ἡγείτο πάντα μὲν θεοὺς εἰδέναι, τὰ τε  
λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα,

πανταχοῦ δὲ παρῆναι, καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

20. Θαυμάζω οὖν, ὅπως ποτὲ ἐπέσθησαν Ἀθηναῖοι, Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδέν ποτε [περὶ τοὺς θεοὺς] οὔτ' εἰπόντα οὔτε πράξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ θεῶν, οἷά τις ἂν καὶ λέγων καὶ πράττων εἶη τε καὶ νομίζοιτο εὖσεβέστατος.

## CAPUT II.

*He was a man of singular temperance and self-denial; as considering these to be indispensable conditions of freedom.*

Θαυμαστὸν δὲ φαίνεται μοι καὶ τὸ πεισθῆναί τινας, ὥς Σωκράτης τοὺς νέους διέφθειρεν, ὃς, πρὸς τοῖς εἰρημένοις, πρῶτον μὲν ἀφροδισίων καὶ γαστρὸς πάντων ἀνθρώπων ἐγκρατέστατος ἦν· εἶτα πρὸς χειμῶνα καὶ θέρους καὶ πάντας πόνους καρτερικώτατος· ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος οὕτως, ὥστε πᾶν μικρὰ κεκτημένος πᾶν ῥαδίως ἔχειν ἀρκοῦντα. 2. Πῶς οὖν, αὐτὸς ὢν τοιοῦτος, ἄλλους ἂν ἢ ἀσεβεῖς ἢ παρανόμους ἢ λίχνους ἢ ἀφροδισίων ἀκρατεῖς ἢ πρὸς τὸ πονεῖν μαλακοὺς ἐποίησεν; ἀλλ' ἔπαυσε μὲν τούτων πολλοὺς, ἀρετῆς ποιήσας ἐπιθυμεῖν, καὶ ἐλπίδας παρασχὼν, ἂν ἑαυτῶν ἐπιμελῶνται, καλοὺς καὶ ἀγαθοὺς ἔσεσθαι. 3. Καίτοι γε οὐδὲ πώποτε ὑπέσχετο διδάσκαλος εἶναι τούτου· ἀλλὰ τῷ

φανερὸς εἶναι τοιοῦτος ὢν, ἐλπίζειν ἐποίει τοὺς συν-  
 διατρίβοντας ἑαυτῷ, μιμουμένους ἐκείνον τοιούσδε  
 γενήσεσθαι. 4. Ἄλλὰ μὴν καὶ τοῦ σώματος αὐτός τε  
 οὐκ ἡμέλει, τοὺς τε ἀμελοῦντας οὐκ ἐπῆνει. τὸ μὲν  
 οὖν ὑπερεσθίοντα ὑπερπονεῖν ἀπεδοκίμαζε, τὸ δὲ,  
 ὅσα γ' ἡδέως ἢ ψυχὴ δέχεται, ταῦτα ἱκανῶς ἐκπο-  
 νεῖν ἐδοκίμαζε. ταύτην γὰρ τὴν ἕξιν ὑγιεινὴν τε ἱκα-  
 νῶς εἶναι, καὶ τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμπο-  
 δίζειν ἔφη. 5. Ἄλλ' οὐ μὴν θρυπτικός γε, οὐδὲ ἀλα-  
 ζονικός ἦν, οὐτ' ἀμπεχόνη, οὐθ' ὑποδέσει, οὔτε τῇ  
 ἄλλῃ διαίτῃ. οὐ μὴν οὐδ' ἐρασιχρημάτους γε τοὺς  
 συνόντας ἐποίει. τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν  
 ἔπαυε, τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο  
 χρήματα. 6. Τούτου δ' ἀπεχομένους ἐνόμιζεν ἐλευ-  
 θερίας ἐπιμελείσθαι· τοὺς δὲ λαμβάνοντας τῆς ὁμι-  
 λίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ  
 ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὧν ἂν λά-  
 βοιεν τὸν μισθόν. 7. Ἐθαύμαζε δὲ, εἴ τις, ἀρετὴν  
 ἐπαγγελλόμενος, ἀργύριον πράττοιτο, καὶ μὴ νομίζοι  
 τὸ μέγιστον κέρδος ἕξειν, φίλον ἀγαθὸν κτησάμενος,  
 ἀλλὰ φοβοῖτο, μὴ ὁ γενόμενος καλὸς καγαθὸς τῷ τὰ  
 μέγιστα εὐεργετήσαντι μὴ τὴν μεγίστην χάριν ἕξοι.  
 8. Σωκράτης δὲ ἐπηγγείλατο μὲν οὐδενὶ πώποτε τοι-  
 οῦτον οὐδέν· ἐπίστευε δὲ τῶν ξυνόντων αὐτῷ τοὺς ἀπο-  
 δεξαμένους, ἅπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα  
 βίον ἑαυτῷ τε καὶ ἄλλοις φίλους ἀγαθοὺς ἔσεσθαι.  
 Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους;  
 εἰ μὴ ἄρα ἢ τῆς ἀρετῆς ἐπιμέλεια διαφθορὰ ἐστίν.

*He never taught any one to despise the laws, or to be violent.*

9. Ἀλλὰ, νῆ Δία, ὁ κατήγορος ἔφη, ὑπερορῶν ἐποίει τῶν καθεστώτων νόμων τοὺς συνόντας, λέγων ὡς μωρῶν εἶη τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ κυάμου καθίστασθαι, κυβερνήτῃ δὲ μηδὲνα θέλειν κεκληρῆσθαι κυαμευτῷ, μηδὲ τέκτονι, μηδ' αὐλητῇ, μηδ' ἐπ' ἄλλα τοιαῦτα, ἀ πολλῷ ἐλάττονας βλάβας ἁμαρτανόμενα ποιεῖ τῶν περὶ τὴν πόλιν ἁμαρτανομένων. τοὺς δὲ τοιοῦτους λόγους ἐπαίρειν ἔφη τοὺς νέους καταφρονεῖν τῆς καθεστῶσης πολιτείας, καὶ ποιεῖν βιαίους. 10. Ἐγὼ δ' οἶμαι τοὺς φρόνησιν ἀσκούντας, καὶ νομίζοντας ἱκανοὺς ἔσεσθαι τὰ συμφέροντα διδάσκειν τοὺς πολίτας, ἥκιστα γίνεσθαι βιαίους, εἰδότας ὅτι τῇ μὲν βίᾳ πρόσεισιν ἔχθραι καὶ κίνδυνοι, διὰ δὲ τοῦ πείθειν ἀκινδύνως τε καὶ μετὰ φιλίας τὰ αὐτὰ γίγνεται. οἱ μὲν γὰρ βιασθέντες ὡς ἀφαιρεθέντες μισοῦσιν, οἱ δὲ πεισθέντες ὡς κεχαρισμένοι φιλοῦσιν. Οὐκ οὖν τῶν φρόνησιν ἀσκούντων τὸ βιάζεσθαι, ἀλλὰ τῶν ἰσχὺν ἄνευ γνώμης ἐχόντων τὰ τοιαῦτα πράττειν ἐστίν. 11. Ἀλλὰ μὴν καὶ συμμάχων ὁ μὲν βιάζεσθαι τολμῶν δέοιτ' ἂν οὐκ ὀλίγων, ὁ δὲ πείθειν δυνάμενος, οὐδενός· καὶ γὰρ μόνος ἡγοῖτ' ἂν δύνασθαι πείθειν. καὶ φονεύειν δὲ τοῖς τοιοῦτοις ἥκιστα συμβαίνει· τίς γὰρ ἀποκτεῖναι τινα βούλοιτ' ἂν μᾶλλον, ἢ ζῶντι πειθομένῳ χρῆσθαι;

*The ill-conduct of neither CRITIAS nor ALCIBIADES can be attributed to him. They became bad in spite of his precepts and example.*

12. Ἀλλ', ἔφη γε ὁ κατήγορος, Σωκράτει ὁμιλητὰ γενομένω, Κριτίας τε καὶ Ἀλκιβιάδης πλείστα κακὰ τὴν πόλιν ἐποιησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων πλεονεκτίστατός τε καὶ βιαιότατος ἐγένετο, Ἀλκιβιάδης δέ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατος καὶ ὑβριστότατος [καὶ βιαιότατος]. 13. Ἐγὼ δ', εἰ μὲν τι κακὸν ἐκείνῳ τὴν πόλιν ἐποιησάτην, οὐκ ἀπολογήσομαι· τὴν δὲ πρὸς Σωκράτην συνουσίαν αὐτοῖν, ὥς ἐγένετο, διηγέσομαι. 14. Ἐγενέσθην μὲν γὰρ δὴ τὸ ἄνδρε τούτῳ φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, βουλομένῳ τε πάντα δι' ἑαυτῶν πράττεσθαι, καὶ πάντων ὀνομαστοτάτῳ γενέσθαι. ἤδεσαν δὲ, Σωκράτην ἀπ' ἐλαχίστων μὲν χρημάτων αὐταρκέστατα ζῶντα, τῶν ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα, τοῖς δὲ διαλεγομένοις αὐτῷ πᾶσι χρώμενον ἐν τοῖς λόγοις ὅπως βούλοιτο. 15. Ταῦτα δὲ ὁρῶντε, καὶ ὄντε οἷω προείρησθον, πότερόν τις αὐτῷ φῆι τοῦ βίου τοῦ Σωκράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκείνος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἣ νομίσαντε, εἰ ὁμιλησαίτην ἐκείνῳ, γενέσθαι ἂν ἱκανωτάτῳ λέγειν τε καὶ πράττειν; 16. Ἐγὼ μὲν γὰρ ἡγοῦμαι, θεοῦ διδόντος αὐτοῖν ἣ ζῆν ὅλον τὸν βίον, ὥσπερ ζῶντα Σωκράτην ἐώρων, ἣ τεθνάναι, ἐλέσθαι ἂν αὐτῷ μᾶλλον τεθνάναι. Δῆλ' ὃν ἐγενέσθην ἐξ ὧν ἐπραξάτην· ὥς γὰρ τάχι-

στα κρείττονε τῶν συγγινομένων ἡγησάσθην εἶναι, εὐθὺς ἀποπηδήσαντε Σωκράτους ἐπραττέτην τὰ πολιτικά, ὥνπερ ἕνεκα Σωκράτους, ὠρεχθήτην.

17. Ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα, ὅτι χρῆν τὸν Σωκράτην μὴ πρότερον τὰ πολιτικά διδάσκειν τοὺς συνόντας ἢ σωφρονεῖν. Ἐγὼ δὲ πρὸς τοῦτο μὲν οὐκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὁρῶ αὐτοὺς δεικνύντας τε τοῖς μαθάνουσιν, ἥπερ αὐτοὶ ποιοῦσιν ἃ διδάσκουσι, καὶ τῷ λόγῳ προσβιβάζοντας. 18. Οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς ξυνοῦσιν ἑαυτὸν καλὸν καὶ ἀγαθὸν ὄντα, καὶ διαλεγόμενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρωπίνων. Οἶδα δὲ καὶ κείνῳ σωφρονοῦντε, ἔστε Σωκράτει συνήστην, οὐ φοβουμένῳ, μὴ ζημιοῖντο ἢ παίοιντο ὑπὸ Σωκράτους, ἀλλ' οἰομένῳ τότε κράτιστον εἶναι τοῦτο πράττειν,

*A digression as to whether it is possible for good men to become bad.*

19. Ἴσως οὖν εἴποιεν ἂν πολλοὶ τῶν φασκόντων φιλοσοφεῖν, ὅτι οὐκ ἂν ποτε ὁ δίκαιος ἀδίκος γένοιτο, οὐδὲ ὁ σώφρων ὑβριστής, οὐδὲ ἄλλο οὐδὲν, ὃν μάθησις ἔστιν, ὁ μαθὼν ἀνεπιστήμων ἂν ποτε γένοιτο. Ἐγὼ δὲ περὶ τούτων οὐχ οὕτω γιγνώσκω· ὁρῶ γάρ, ὥσπερ τὰ τοῦ σώματος ἔργα τοὺς μὴ τὰ σώματα ἀσκούντας οὐ δυναμένους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τὴν ψυχὴν ἀσκούντας οὐ δυναμένους· οὔτε γάρ, ἃ δεῖ, πράττειν, οὔτε, ὃν δεῖ, ἀπέχεσθαι δύνανται. 20. Διὸ καὶ τοὺς υἱεῖς οἱ πατέ-



θες, καὶ ὧσι σῶφρονες, εἵργουσιν ὁμῶς ἀπὸ τῶν πονηρῶν ἀνθρώπων, ὥς τὴν μὲν τῶν χρηστῶν ὁμίλειν ἄσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν, κατάλυσιν. Μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὃ τε λέγων,  
 Ἐσθλῶν μὲν γὰρ ἅπ' ἐσθλὰ διδάξαι· ἦν δὲ  
 κακοῖσι

Συμμιγέης, ἀπολείς καὶ τὸν ἐόντα νόον,  
 καὶ ὃ λέγων,

Αὐτὰρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακὸς, ἄλλοτε  
 δ' ἐσθλός.

21. Καγὼ δὲ μαρτυρῶ τούτοις· ὁρῶ γὰρ, ὥσπερ τῶν ἐν μέτρῳ πεποιημένων ἐπὶ τοὺς μὴ μελετῶντας ἐπιλανθανομένους, οὕτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι λήθην ἐγγιγνομένην. Ὅταν δὲ τῶν νοητικῶν λόγων ἐπιλάβηται τις, ἐπιλέλησται καὶ ὧν ἡ ψυχὴ πάσχουσα τῆς σωφροσύνης ἐπιθυμεῖ· τούτων δὲ ἐπιλαθόμενον οὐδὲν θαυμαστὸν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι. 22. Ὅρῶ δὲ καὶ τοὺς εἰς φιλοποσίαν προαχθέντας, καὶ τοὺς εἰς ἔρωτας ἐκκυλισθέντας, ἥττον δυναμένους τῶν τε δεόντων ἐπιμελεῖσθαι, καὶ τῶν μὴ δεόντων ἀπέχεσθαι. πολλοὶ γὰρ καὶ χρημάτων δυνάμενοι φείδεσθαι, πρὶν ἐρᾶν, ἐρασθέντες, οὐκ ἔτι δύνανται· καὶ τὰ χρήματα καταναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, αἰσχροὰ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται. 23. Πῶς οὖν οὐκ ἐνδέχεται σωφρονήσαντα πρόσθεν, αὐθις μὴ σωφρονεῖν, καὶ δίκαια δυνηθέντα πράττειν, αὐθις ἀδυνατεῖν; Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ

τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἥκιστα δὲ σωφροσύνη. ἐν τῷ γὰρ αὐτῷ σώματι συμπεφυτευμέναι τῇ ψυχῇ αἱ ἡδοναὶ πείθουσιν αὐτὴν μὴ σωφρονεῖν, ἀλλὰ τὴν ταχίστην ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι.

*The conclusion applied to the case of CRITIAS and ALCIBIADES.*

24. Καὶ Κριτίας δὴ καὶ Ἀλκιβιάδης, ἕως μὲν Σωκράτει συνήστην, ἐδυνάσθην, ἐκείνῳ χρωμένῳ συμμάχῳ, τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν· ἐκείνου δ' ἀπαλλαγέντε, Κριτίας μὲν φυγὼν εἰς Θηταλίαν, ἐκεῖ συνῆν ἀνθρώποις ἀνομίᾳ μᾶλλον ἢ δικαιοσύνῃ χρωμένοις· Ἀλκιβιάδης δ' αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος, διὰ δυνάμιν τε τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις ὑπὸ πολλῶν καὶ δυνατῶν κολακεύειν ἀνθρώπων διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος, καὶ ῥαδίως πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων ἀθληταὶ ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσεως, οὕτω κακεῖνος ἡμέλησεν αὐτοῦ. 25. Τοιούτων δὲ συμβάντων αὐτοῖν, καὶ ὠγκωμένῳ μὲν ἐπὶ γένει, ἐπηρμένῳ δ' ἐπὶ πλούτῳ, πεφυστημένῳ δ' ἐπὶ δυνάμει, διατεθρυμμένῳ δὲ ὑπὸ πολλῶν ἀνθρώπων, ἐπὶ δὲ πᾶσι τούτοις διεφθαρμένῳ, καὶ πολὺν χρόνον ἀπὸ Σωκράτους γεγονότε, τί θαυμαστὸν, εἰ ὑπερηφάνῳ ἐγενέσθη; 26. Εἴτα, εἰ μὲν τι ἐπλημμελησάτην, τούτου Σωκράτην ὁ κατηγορὸς αἰτιᾶται; ὅτι δὲ νέῳ ὄντε αὐτῷ (ἡνίκα καὶ ἀγνωμονεστάτῳ καὶ ἀκρατεστάτῳ εἰκὸς εἶναι,) Σωκράτης παρέσχε σωφρονε, οὐδενὸς ἐπαίνου δοκεῖ τῷ κατηγό-

οφ' ἄξιος εἶναι; 27. Οὐ μὴν τά γε ἄλλα οὕτω κρίνεται. τίς μὲν γὰρ αὐλητῆς, τίς δὲ καὶ κιθαριστῆς, τίς δὲ ἄλλος διδάσκαλος ἱκανοὺς ποιήσας τοὺς μαθητὰς, ἔαν πρὸς ἄλλους ἐλθόντες χεῖρους φανῶσιν, αἰτίαν ἔχει τούτου; τίς δὲ πατήρ, ἔαν ὁ παῖς αὐτοῦ συνδιατρίβων τῷ σώφρων ᾗ, ὕστερον δὲ ἄλλῳ τῷ συγγενόμενος πονηρὸς γένηται, τὸν πρόσθεν αἰτιᾶται; ἀλλ' οὐχ ὅσῳ ἂν παρὰ τῷ ὑστέρῳ χείρων φαίνεται, τοσούτῳ μᾶλλον ἐπαινεῖ τὸν πρότερον; ἀλλ' οἱ γε πατέρες αὐτοὶ συνόντες τοῖς υἱέσι, τῶν παίδων πλημμελούντων, οὐκ αἰτίαν ἔχουσιν, ἔαν αὐτοὶ σωφρονῶσιν. 28. Οὕτω δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν· εἰ μὲν αὐτὸς ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς εἶναι· εἰ δὲ αὐτὸς σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι.

*In fact, CRITIAS, when in power, showed great aversion to SOCRATES.*

31. Καὶ ἐμίσει τὸν Σωκράτην ὁ Κριτίας, ὥστε καὶ, ὅτε τῶν Τριάκοντα ὧν νομοθέτης μετὰ Χαρίκλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ, καὶ ἐν τοῖς νόμοις ἔγραψε, λόγων τέχνην μὴ διδάσκειν, ἐπηρεάζων ἐκεῖνῳ, καὶ οὐκ ἔχων ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπιτιμώμενον ἐπιφέρων αὐτῷ, καὶ διαβάλλων πρὸς τοὺς πολλοὺς. οὔτε γὰρ ἔγωγε αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ' ἄλλου φάσκοντος ἀκηκοέναι ἡσθόμην. 32. Ἐδήλωσε δέ· ἐπεὶ γὰρ οἱ Τριάκοντα πολλοὺς μὲν τῶν πολιτῶν

καὶ οὐ τοὺς χειρίστους ἀπέκτεινον, πολλοὺς δὲ προετ-  
 ρέποντο ἀδικεῖν, εἶπέ που ὁ Σωκράτης, ὅτι θαυμαστὸν  
 οἱ δοκεῖ εἶναι, εἴ τις, γενόμενος βοῶν ἀγέλης νομεὺς  
 καὶ τὰς βοῦς ἐλάττους τε καὶ χείρους ποιῶν, μὴ ὁμολο-  
 γοῖη κακὸς βουκόλος εἶναι· ἔτι δὲ θαυμαστότερον, εἴ τις,  
 προστάτης γενόμενος πόλεως καὶ ποιῶν τοὺς πολίτας  
 ἐλάττους καὶ χείρους, μὴ αἰσχύνοιτο, μηδ' οἶοιτο κα-  
 κὸς εἶναι προστάτης τῆς πόλεως. 33. Ἀπαγγελθέντος  
 δὲ αὐτοῖς τούτου, καλέσαντες ὃ τε Κριτίας καὶ ὁ Χари-  
 κλῆς τὸν Σωκράτην, τὸν τε νόμον ἐδεικνύτην αὐτῷ  
 καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέγεσθαι. Ὁ δὲ Σω-  
 κράτης ἐπήρετο αὐτῷ, εἰ ἐξείη πυνθάνεσθαι, εἴ τι  
 ἀγνοοῖτο τῶν προηγορευμένων. 34. Τῷ δ' ἐφάτην.  
 Ἐγὼ τοίνυν, ἔφη, παρεσκευάσμαι μὲν πείθεσθαι τοῖς  
 νόμοις· ὅπως δὲ μὴ δι' ἄγνοιαν λάθω τι παρανομήσας,  
 τοῦτο βούλομαι σαφῶς μαθεῖν παρ' ὑμῶν, πότερον  
 τὴν τῶν λόγων τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶ-  
 ναι νομίζοντες, ἢ σὺν τοῖς μὴ ὀρθῶς, ἀπέχεσθαι  
 κελεύετε αὐτῆς. Εἰ μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον  
 ὅτι ἀφεκτέον εἶη τοῦ ὀρθῶς λέγειν· εἰ δὲ σὺν τοῖς  
 μὴ ὀρθῶς, δῆλον ὅτι πειρατέον ὀρθῶς λέγειν. 35. Καὶ  
 ὁ Χαρικλῆς ὀργισθεὶς αὐτῷ, Ἐπειδὴ, ἔφη, ὦ Σώκρα-  
 τες, ἀγνοεῖς, τάδε σοι εὐμαθέστερα ὄντα προηγο-  
 ρεύομεν, τοῖς νέοις ὅλως μὴ διαλέγεσθαι. Καὶ ὁ Σω-  
 κράτης, Ἵνα τοίνυν, ἔφη, μὴ ἀμφίβολον ἦ ὥς ἄλλο  
 τι ποιῶ ἢ τὰ προηγορευμένα, ὀρίσατέ μοι, μέχρι πό-  
 σων ἐτῶν δεῖ νομίζειν νέους εἶναι τοὺς ἀνθρώπους.  
 Καὶ ὁ Χαρικλῆς, Ὅσου περ, εἶπε, χρόνου βουλεύειν

οὐκ ἔξεστιν, ὥς οὕτω φρονίμοις οὖσι· μηδὲ σὺ διαλέγου νεωτέροις τριάκοντα ἐτών. 36. Μηδὲ, ἂν τι ὠνώμαι, ἔφη, ἣν πωλῇ νεώτερος τριάκοντα ἐτών, ἔρωμαι, ὁπόσου πωλεῖ; Ναὶ τά γε τοιαῦτα, ἔφη ὁ Χαρικλῆς· ἀλλὰ τοι σύ γε, ὦ Σώκρατες, εἴωθας, εἰδὼς πῶς ἔχει, τὰ πλείεστα ἐρωτᾶν. ταῦτα οὖν μὴ ἐρώτα. Μηδ' ἀποκρίνωμαι οὖν, ἔφη, ἂν τίς με ἐρωτῶν τάχα ἐξετάσῃ, ποῦ οἰκεῖ Χαρικλῆς; ἦ, ποῦ ἐστι Κριτίας; Ναὶ τά γε τοιαῦτα, ἔφη ὁ Χαρικλῆς. 37. Ὁ δὲ Κριτίας, Ἀλλὰ τῶνδ' ἐγὼ σε ἀπέχεσθαι, ἔφη, δεήσει, ὦ Σώκρατες, τῶν σκυτέων καὶ τῶν τεκτόνων καὶ τῶν χαλκέων· καὶ γὰρ οἶμαι αὐτοὺς ἤδη κατατετρίφθαι διαθρυλλουμένους ὑπὸ σοῦ. Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῶν ἐπομένων τούτοις, τοῦ τε δικαίου καὶ τοῦ ὀσίου καὶ τῶν ἄλλων τῶν τοιούτων; Ναὶ μὰ Δί' ἔφη ὁ Χαρικλῆς, καὶ τῶν βουκόλων γε· εἰ δὲ μὴ, φυλάττου, ὅπως μὴ καὶ σὺ ἐλάττους τὰς βοῦς ποιήσῃς. 38. Ἐνθα καὶ δῆλον ἐγένετο, ὅτι, ἀπαγγελθέντος αὐτοῖς τοῦ περὶ τῶν βοῶν λόγου, ὠργίζοντο τῷ Σωκράτει. Οἷα μὲν οὖν ἡ συνουσία ἐγεγόνει Κριτία πρὸς Σωκράτην, καὶ ὥς εἶχον πρὸς ἀλλήλους, εἰρηται. 39. Φαίην δ' ἂν ἔγωγε, μηδενὶ μηδεμίαν εἶναι παιδευσιν παρὰ τοῦ μὴ ἀρέσκοντος. Κριτίας δὲ καὶ Ἀλκιβιάδης οὐκ, ἀρέσκοντος αὐτοῖς Σωκράτους, ὠμιλησάτην ὃν χρόνον ὠμιλείτην αὐτῷ, ἀλλ' εὐθὺς ἐξ ἀρχῆς ὠρμηκότε προεστάναι τῆς πόλεως. ἔτι γὰρ Σωκράτει συνόντες οὐκ ἄλλοις τισὶ μᾶλλον ἐπεχειρῶν διαλέγεσθαι ἢ τοῖς μάλιστα πράττουσι τὰ πολιτικά.

*What ALCIBIADES got from SOCRATES may be seen from an early conversation of his with PERICLES.*

40. Λέγεται γὰρ, Ἀλκιβιάδην, πρὶν εἴκοσιν ἐτῶν εἶναι, Περικλεῖ, ἐπιτρόπῳ μὲν ὄντι ἑαυτοῦ, προστάτῃ δὲ τῆς πόλεως, τοιάδε διαλεχθῆναι περὶ νόμων. 41. Εἰπέ μοι, φάναι, ὦ Περικλείς, ἔχouis ἄν με διδάξαι, τί ἐστι νόμος; Πάντως δήπου, φάναι τὸν Περικλέα. Δίδασκον δὴ πρὸς τῶν θεῶν, φάναι τὸν Ἀλκιβιάδην· ὥς ἔγωγ' ἀκούων τινῶν ἐπαινουμένων, ὅτι νόμιμοι ἄνδρες εἰσίν, οἷμαι μὴ ἄν δικαίως τούτου τυχεῖν τοῦ ἐπαίνου τὸν μὴ εἰδότα, τί ἐστι νόμος. 42. Ἀλλ' οὐδέν τι χαλεποῦ πράγματος ἐπιθυμεῖς, ὦ Ἀλκιβιάδη, φάναι τὸν Περικλέα, βουλόμενος γινῶναι, τί ἐστι νόμος· πάντες γὰρ οὗτοι νόμοι εἰσίν, οὓς τὸ πλῆθος συνελθὼν καὶ δοκιμάσαν ἐγράψε, φράζον ἃ τε δεῖ ποιεῖν καὶ ἃ μὴ. Πότερον δὲ τὰγαθὰ νομίσαν δεῖν ποιεῖν, ἢ τὰ κακά; Τὰγαθὰ, νῆ Δία, φάναι, ὦ μειράκιον, τὰ δὲ κακὰ οὐ. 43. Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ', ὥσπερ ὅπου ὀλιγαρχία ἐστίν, ὀλίγοι συνελθόντες γράψωσιν, ὃ τι χρὴ ποιεῖν, ταῦτα τί ἐστι; Πάντα, φάναι, ὅσα γ' ἄν τὸ κρατοῦν τῆς πόλεως, βουλευσάμενον ἃ χρὴ ποιεῖν, γράψῃ, νόμος καλεῖται. Καὶ ἄν τύραννος οὖν κρατῶν τῆς πόλεως γράψῃ τοῖς πολίταις, ἃ χρὴ ποιεῖν, καὶ ταῦτα νόμος ἐστί; Καὶ ὅσα τύραννος ἄρχων, φάναι, γράφει, καὶ ταῦτα νόμος καλεῖται. 44. Βία δὲ, φάναι, καὶ ἀνομία τί ἐστιν, ὦ Περικλείς; ἂρ' οὐχ ὅταν ὁ κρείττων τὸν ἥττω μὴ

πείσας, ἀλλὰ βιασάμενος ἀναγκάσῃ ποιεῖν, ὃ τι ἂν αὐτῷ δοκῇ; Ἐμοίγε δοκεῖ, φάναι τὸν Περικλέα. Καὶ ὅσα ἄρα τύραννος μὴ πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν γράφων, ἀνομία ἐστί; Δοκεῖ μοι, φάναι τὸν Περικλέα· ἀνατίθεμαι γάρ τοι, ὅσα τύραννος μὴ πείσας γράφει, νόμον εἶναι. 45. Ὅσα δέ οἱ ὀλίγοι τοῖς πολλοῖς μὴ πείσαντες ἀλλὰ κρατοῦντες γράφουσι, πότερον βίαν φῶμεν, ἢ μὴ φῶμεν εἶναι; Πάντα μοι δοκεῖ, φάναι τὸν Περικλέα, ὅσα τις μὴ πείσας ἀναγκάζει τινα ποιεῖν, εἴτε γράφων, εἴτε μὴ, βία μᾶλλον ἢ νόμος εἶναι. Καὶ ὅσα ἄρα τὸ πᾶν πλῆθος κρατοῦν τῶν τὰ χρήματα ἐχόντων γράφει μὴ πείσαν, βία μᾶλλον ἢ νόμος ἂν εἴη; 46. Μάλα τοι, φάναι τὸν Περικλέα, ὦ Ἀλκιβιάδῃ. καὶ ἡμεῖς τηλικούτοι ὄντες δεινοὶ τὰ τοιαῦτα ἡμεν· τοιαῦτα γὰρ καὶ ἐμελετώμεν καὶ ἐσοφίζόμεθα, οἷά περ καὶ σὺ νῦν ἐμοὶ δοκεῖς μελετᾶν. Τὸν δὲ Ἀλκιβιάδην φάναι· Εἶθε σοι, ὦ Περικλείς, τότε συνεγενόμην, ὅτε δεινότατος σαντοῦ ταῦτα ἦσθα! 47. Ἐπεὶ τοίνυν τάχιστα τῶν πολιτενομένων ὑπέλαβον κρείττονες εἶναι, Σωκράτει μὲν οὐκ ἔτι προσήεσαν, (οὔτε γὰρ αὐτοῖς ἄλλως ἤρεσκεν· εἴτε προσέλθοιεν, ὑπὲρ ὧν ἡμάρτανον ἐλεγχόμενοι ἤχθοντο) τὰ δὲ τῆς πόλεως ἔπραττον, ὧν περ ἔνεκεν καὶ Σωκράτει προσῆλθον. 48. Ἀλλὰ Κρίτων τε Σωκράτους ἦν ὁμιλητῆς, καὶ Χαιρεφῶν, καὶ Χαιρεκράτης, καὶ Ἑρμοκράτης, καὶ Σιμμίας, καὶ Κέβης, καὶ Φαιδῶνδης, καὶ ἄλλοι, οἳ ἐκείνῳ συνησαν, οὐχ ἵνα δημηγορικοὶ ἢ δικανικοὶ γένοιντο,

ἀλλ' ἵνα καλοὶ τε καὶ ἀγαθοὶ γενόμενοι, καὶ οἴκῳ καὶ οἰκέταις καὶ οἰκέταις καὶ φίλοις καὶ πόλει καὶ πολίταις δύναιτο καὶ χρῆσθαι. καὶ τούτων οὐδεὶς, οὔτε νεώτερος οὔτε πρεσβύτερος ὢν, οὔτ' ἐποίησε κακὸν οὐδὲν, οὔτ' αἰτίαν ἔσχεν.

*None of SOCRATES' teaching had the least tendency to break the common ties of kindred.*

49. Ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πείθων μὲν τοὺς συνόντας αὐτῷ, σοφωτέρους ποιεῖν τῶν πατέρων, φάσκων δὲ, κατὰ νόμον ἐξεῖναι παρανομίας ἐλόντι καὶ τὸν πατέρα δῆσαι, τεκμηρίῳ τούτῳ χρώμενος, ὥς τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νόμιμον εἶη δεδέσθαι. 50. Σωκράτης δὲ τὸν μὲν ἀμαθίας ἕνεκα δεσμεύοντα δικαίως ἂν καὶ αὐτὸν ᾤετο δεδέσθαι ὑπὸ τῶν ἐπισταμένων, ἃ μὴ αὐτὸς ἐπίσταται· καὶ τῶν τοιούτων ἕνεκα πολλάκις ἐσκόπει, τί διαφέρει μανίας ἀμαθία· καὶ τοὺς μὲν μαινομένους ᾤετο συμφερόντως ἂν δεδέσθαι καὶ αὐτοῖς καὶ τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ δέοντα δικαίως ἂν μαθάνειν παρὰ τῶν ἐπισταμένων. 51. Ἀλλὰ Σωκράτης γε, ἔφη ὁ κατήγορος, οὐ μόνον τοὺς πατέρας, ἀλλὰ καὶ τοὺς ἄλλους συγγενεῖς ἐποίει ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς αὐτῷ συνοῦσι, λέγων, ὥς οὔτε τοὺς κάμνοντας οὔτε τοὺς δικαζομένους οἱ συγγενεῖς ὠφελοῦσιν, ἀλλὰ τοὺς μὲν οἱ ἱατροὶ, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι. 52.



Ἔφη δὲ, καὶ περὶ τῶν φίλων αὐτὸν λέγειν, ὥς οὐδὲν ὄφελος εὖνους εἶναι, εἰ μὴ καὶ ὠφελεῖν δυνήσονται· μόνους δὲ φάσκεν αὐτὸν ἀξίους εἶναι τιμῆς τοὺς εἰδότας τὰ δέοντα, καὶ ἐρμηνεύσαι δυναμένους. ἀναπείθοντα οὖν τοὺς νέους αὐτὸν, ὥς αὐτὸς εἴη σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφοὺς, οὕτω διατιθέναι τοὺς αὐτῷ συνόντας, ὥστε μηδαμοῦ παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν. 53. Ἐγὼ δὲ αὐτὸν οἶδα μὲν καὶ περὶ πατέρων τε καὶ τῶν ἄλλων συγγενῶν τε καὶ περὶ φίλων ταῦτα λέγοντα· καὶ πρὸς τούτοις γε, ὅτι, τῆς ψυχῆς ἐξελεύσεως, ἐν ἣ μόνῃ γίνεται φρόνησις, τὸ σῶμα τοῦ οἰκειοτάτου ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζουσιν. 54. Ἐλεγε δὲ, ὅτι καὶ ζῶν ἕκαστος ἑαυτοῦ, ὃ πάντων μάλιστα φιλεῖ, τοῦ σώματος ὃ τι ἂν ἀχρεῖον ἢ καὶ ἀνωφελές, αὐτός τε ἀφαιρεῖ καὶ ἄλλῳ παρέχει. αὐτοί τε γὰρ αὐτῶν ὄνυχάς τε καὶ τρίχας καὶ τύλους ἀφαιροῦσι, καὶ τοῖς ἰατροῖς παρέχουσι μετὰ πόνων τε καὶ ἀλγηδόνων καὶ ἀποτέμνειν καὶ ἀποκάειν, καὶ τούτου χάριν οἶονται δεῖν αὐτοῖς καὶ μισθὸν τῖναι· καὶ τὸ σίαλον ἐκ τοῦ στόματος ἀποπτύουσιν ὥς δύνανται πορρωτάτῳ, διότι ὠφελεῖ μὲν οὐδὲν αὐτοὺς ἐνὸν, βλάπτει δὲ πολὺ μᾶλλον. 55. Ταῦτα μὲν οὖν ἔλεγεν, οὐ τὸν μὲν πατέρα ζῶντα κατορύττειν διδάσκων, ἑαυτὸν δὲ κατατέμνειν· ἀλλ' ἐπιδεικνύων, ὅτι τὸ ἄφρον ἄτιμόν ἐστι. καὶ παρεκάλει ἐπιμελεῖσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὠφελιμώτατον, ὅπως, ἔάν τε ὑπὸ πατρὸς, ἔάν τε ὑπὸ ἀδελφοῦ, ἔάν τε ὑπ'

ἄλλου τινος βούληται τιμᾶσθαι, μὴ, τῷ οἰκεῖος εἶναι πιστεύων, ἀμελῇ ἀλλὰ πειράται, ὕφ' ὧν ἂν βούλοιτο τιμᾶσθαι, τούτοις ὠφέλιμος εἶναι.

*Nor had it any tendency to make men uns scrupulous or aristocratically overbearing.*

56. Ἐφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων ποιητῶν ἐκλεγόμενον τὰ πονηρότατα, καὶ τούτοις μαρτυρίοις ἡρώμενον, διδάσκειν τοὺς συνόντας κακούργους εἶναι καὶ τυραννικούς· Ἡσιόδου μὲν τὸ

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργεῖη δέ τ' ὄνειδος, τοῦτο δὴ λέγειν αὐτὸν, ὥς ὁ ποιητὴς κελεύει μηδενὸς ἔργου μήτε ἀδίκου μήτε αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. 57. Σωκράτης δ' ἐπειδὴ ὡμολογήσατο, τὸ μὲν ἐργάτην εἶναι, ὠφέλιμόν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἀργὸν, βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν, τὸ δὲ ἀργεῖν κακόν· τοὺς μὲν ἀγαθόν τι ποιοῦντας ἐργάζεσθαι τε ἔφη, καὶ ἐργάτας ἀγαθοὺς εἶναι· τοὺς δὲ κυβεύοντας ἢ τι ἄλλο πονηρὸν καὶ ἐπιζήμιον ποιοῦντας ἀργοὺς ἀπεκάλει. Ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τὸ

Ἔργον δ' οὐδὲν ὄνειδος, ἀεργεῖη δέ τ' ὄνειδος. 58. Τὸ δὲ Ὀμήρου ἔφη ὁ κατήγορος πολλάκις αὐτὸν λέγειν ὅτι Ὀδυσσεὺς

Ὅντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,  
Τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·  
Δαιμόνι', οὗ σε ξοικε κακὸν ὥς δειδίσσεσθαι,

Ἄλλ' αὐτός τε κάθησο, καὶ ἄλλους ἱδρνε λαούς.  
 Ὃν δ' αὖ δήμου τ' ἄνδρα ἴδοι, βοώοντά τ' ἐφεύροι,  
 Τὸν σκήπτρῳ ἐλάσασκεν, ὁμόκλήσασκέ τε μύθῳ·  
 Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε,  
 Οἷ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
 Οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.

Ταῦτα δὴ αὐτὸν ἐξηγεῖσθαι, ὥς ὁ ποιητὴς ἐπαινοῖν παίεσθαι τοὺς δημότας καὶ πένητας. 59. Σωκράτης δ' οὐ ταῦτ' ἔλεγεν (καὶ γὰρ ἑαυτὸν οὕτω γ' ἂν ᾔετο δεῖν παίεσθαι,) ἀλλ' ἔφη, δεῖν τοὺς μήτε λόγῳ μήτε ἔργῳ ὠφελίμους ὄντας, καὶ μήτε στρατεύματι μήτε πόλει μήτε αὐτῷ τῷ δήμῳ, εἴ τι δέοι, βοηθεῖν ἱκανοὺς, ἄλλως τ' ἐὰν πρὸς τούτῳ καὶ θρασεῖς ᾧσι, πάντα τρόπον κωλύεσθαι, καὶ πάνυ πλούσιοι τυγχάνωσιν ὄντες. 60. Ἀλλὰ Σωκράτης γε, τὰναντία τούτων, φανερὸς ἦν καὶ δημοτικὸς καὶ φιλάνθρωπος ὢν. ἐκεῖνος γὰρ πολλοὺς ἐπιθυμητὰς καὶ ἀστοὺς καὶ ξένους λαβὼν, οὐδένα πώποτε μισθὸν τῆς συνουσίας ἐπράξατο, ἀλλὰ πᾶσιν ἀφθόνως ἐπήρκει τῶν ἑαυτοῦ· ὧν τινες μικρὰ μέρη, παρ' ἐκείνου προῖκα λαβόντες, πολλοὺ τοῖς ἄλλοις ἐπώλουν, καὶ οὐκ ἦσαν, ὥσπερ ἐκεῖνος, δημοτικοί· τοῖς γὰρ μὴ ἔχουσι χρήματα διδόναι οὐκ ἤθελον διαλέγεσθαι. 61, Ἀλλὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους κόσμον τῇ πόλει παρείχε, πολλῷ μᾶλλον ἢ Λίχας τῇ Λακεδαιμονίῳ, ὃς ὀνομαστὸς ἐπὶ τούτῳ γέγονε. Λίχας μὲν γὰρ ταῖς γυμνοπαιδίαις τοὺς ἐπιδημοῦντας

ἐν Λακεδαίμονι ξένους ἐδείπνιζε· Σωκράτης δὲ, διὰ παντὸς τοῦ βίου τὰ ἑαυτοῦ δαπανῶν, τὰ μέγιστα πάντας τοὺς βουλομένους ὠφέλει· βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν.

62. Ἐμοὶ μὲν δὴ Σωκράτης, τοιοῦτος ὢν, ἐδόκει τιμῆς ἄξιος εἶναι τῇ πόλει μᾶλλον ἢ θανάτου· καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἂν τις τοῦθ' εὖροι. Κατὰ γὰρ τοὺς νόμους ἐὰν τις φανερὸς γένηται κλέπτων ἢ λωποδυντῶν ἢ βαλαντιστομῶν ἢ τοιχωρυχῶν ἢ ἀνδραποδιζόμενος ἢ ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἢ ζημία· ὢν ἐκεῖνος πάντων ἀνθρώπων πλεῖστον ἀπεῖχεν. 63. Ἀλλὰ μὴν τῇ πόλει γε οὔτε πολέμου κακῶς συμβάντος, οὔτε στάσεως, οὔτε προδοσίας οὔτε ἄλλου κακοῦ οὐδενὸς πώποτε αἴτιος ἐγένετο. Οὐδὲ μὴν ἰδίᾳ γε οὐδένα πώποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεστέρησεν, οὔτε κακοῖς περιέβαλεν· ἀλλ' οὐδ' αἰτίαν τῶν εἰρημένων οὐδενὸς πώποτ' ἔσχε. 64. Πῶς οὖν ἔνοχος ἂν εἴη τῇ γραφῇ; ὃς ἀντὶ μὲν τοῦ μὴ νομίζειν θεοὺς, ὥς ἐν τῇ γραφῇ ἐγέγραπτο, φανερὸς ἦν θεραπεύων τοὺς θεοὺς μάλιστα τῶν ἄλλων ἀνθρώπων· ἀντὶ δὲ τοῦ διαφθεῖρειν τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν ἡτιῶτο, φανερὸς ἦν τῶν συνόντων τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τούτων μὲν παύων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπεστάτης ἀρετῆς, ἣ πόλεις τε καὶ οἴκους εὖ οἰκοῦσι, προτρέπων ἐπιθυμεῖν· ταῦτα δὲ πράττων, πῶς οὐ μεγάλης ἄξιος ἦν τιμῆς τῇ πόλει;

## CAPUT III.

*The religious life of SOCRATES was simple and unpresuming; and founded on true ideas about the gods.*

Ὡς δὲ δὴ καὶ ὠφελεῖν ἐδόκει μοι τοὺς ζυνόντας, τὰ μὲν ἔργῳ δεικνύων ἑαυτὸν, οἷος ἦν, τὰ δὲ καὶ διαλεγόμενος, τούτων δὴ γράψω ὅποσα ἂν διαμνημονεύσω. Τὰ μὲν τοίνυν πρὸς τοὺς θεοὺς φανεροὺς ἦν καὶ ποιῶν καὶ λέγων, ἥπερ ἡ Πυθία ὑποκρίνεται τοῖς ἐρωτῶσι, πῶς δεῖ ποιεῖν, ἢ περὶ θυσίας ἢ περὶ προγόνων θεραπείας ἢ περὶ ἄλλου τινὸς τῶν τοιούτων· ἢ τε γὰρ Πυθία νόμῳ πόλεως ἀναιρεῖ ποιοῦντας εὐσεβῶς ἂν ποιεῖν, Σωκράτης τε οὕτω καὶ αὐτὸς ἐποίει καὶ τοῖς ἄλλοις παρήνει, τοὺς δὲ ἄλλως πως ποιοῦντας περιέρχους καὶ ματαίους ἐνόμιζεν εἶναι. 2. Καὶ εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι, ὥς τοὺς θεοὺς κάλλιστα εἰδóτας, ὅποια τὰγαθὰ ἐστὶ· τοὺς δὲ εὐχομένους χρυσίου ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι τῶν τοιούτων οὐδὲν διάφορον ἐνόμιζεν εὐχεσθαι, ἢ εἰ κυβείαν ἢ μάχην ἢ ἄλλο τι εὐχοιντο τῶν φανερώς ἀδήλων ὅπως ἀποβήσοιτο. 3. Θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν, οὐδὲν ἡγείτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων. οὔτε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον· (πολλάκις γὰρ ἂν αὐτοῖς τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κε-

χαρισμένα) οὐτ' αὖ τοῖς ἀνθρώποις ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢν κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν· ἀλλ' ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς μάλιστα χαίρειν. ἐπαινέτης δ' ἦν καὶ τοῦ ἔπους τούτου·

Κὰδ δύναμιν δ' ἔρδειν ἱέρ' ἀθανάτοισι θεοῖσι. καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιταν καλὴν ἔφη παραίνεσιν εἶναι τὴν Κὰδ δύναμιν ἔρδειν. 4. Εἰ δέ τι δόξειεν αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, ἦττον ἂν ἐπείσθη παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἴ τις αὐτὸν ἐπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος· καὶ τῶν ἄλλων δὲ μωρίαν κατηγορεῖ, οἷτινες παρὰ τὰ παρὰ τῶν θεῶν σημαινόμενα ποιουσί τι, φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις ἀδοξίαν. αὐτὸς δὲ πάντα τὰνθρώπινα ὑπερέωρα πρὸς τὴν παρὰ τῶν θεῶν ζυμβουλίαν.

*His mode of living was simple and temperate.*

5. Διαιτὴ δὲ τὴν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα, ἢ χρώμενος ἂν τις, εἰ μὴ τι δαιμόνιον εἴη, θαρραλέως καὶ ἀσφαλῶς διάγοι, καὶ οὐκ ἂν ἀπορήσειε τοσαύτης δαπάνης. οὕτω γὰρ εὐτελες ἦν, ὥστ' οὐκ οἶδ' εἴ τις οὕτως ἂν ὀλίγα ἐργάζοιτο, ὥστε μὴ λαμβάνειν τὰ Σωκράτει ἀρκοῦντα. σίτῃ μὲν γὰρ τοσούτῃ ἐχρήτο, ὅσον ἡδέως ἦσθιε· καὶ ἐπὶ τοῦτον οὕτω παρεσκευασμένος ἦει, ὥστε τὴν ἐπιθυμίαν τοῦ σίτου

ὄψον αὐτῷ εἶναι· ποτὸν δὲ πᾶν ἡδὺν ἦν αὐτῷ, διὰ τὸ μὴ πίνειν, εἰ μὴ διψῶη. 6. Εἰ δέ ποτε κληθεὶς ἐθελήσειεν ἐπὶ δείπνον ἐλθεῖν, ὃ τοῖς πλείστοις ἐργωδέστατόν ἐστιν ὥστε φυλάξασθαι, τὸ ὑπὲρ τὸν καιρὸν ἐμπίπλασθαι, τοῦτο ῥαδίως πάνιν ἐφυλάττετο. τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συνεβούλευε φυλάττεσθαι γὰρ ἀναπαύοντα μὴ πεινῶντας ἐσθίειν, μηδὲ διψῶντας πίνειν· καὶ γὰρ τὰ λυμαινόμενα γαστέρας καὶ κεφαλὰς καὶ ψυχὰς ταύτ' ἔφη εἶναι. 7. Οἴεσθαι δ' ἔφη ἐπισκώπτων καὶ τὴν Κίρκην ὕς ποιεῖν, τοιούτοις πολλοῖς δειπνίζουσιν· τὸν δὲ Οδυσσεά Ἑρμοῦ τε ὑποθημοσύνη, καὶ αὐτὸν ἐγκρατῇ ὄντα, καὶ ἀποσχόμενον τοῦ ὑπὲρ τὸν καιρὸν τῶν τοιούτων ἄπτεσθαι, διὰ ταῦτα οὐδὲ γενέσθαι ἔν.

## CAPUT IV.

*His instructions stimulated men most powerfully to goodness and trust in divine providence.*

Εἰ δέ τινες Σωκράτην νομίζουσιν, (ὥς ξνιοι γράφουσί τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι) προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν δὲ ἐπ' αὐτὴν οὐχ ἱκανόν· σκεψάμενοι, μὴ μόνον ἃ ἐκεῖνος κολαστηρίου ἕνεκα τοὺς πάντ' οἰομένους εἰδέναι ἐρωτῶν ἤλεγχεν, ἀλλὰ καὶ ἃ λέγων συνημέρευε τοῖς συνδιατρίβουσι, δοκιμαζόντων, εἰ ἱκανὸς ἦν βελτίους ποιεῖν τοὺς συνόντας.

2. Λέξω δὲ πρῶτον, ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστόδημον τὸν Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν οὔτε θύοντα τοῖς θεοῖς, οὔτ' εὐχόμενον, οὔτε μαντικῇ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγε-  
λῶντα· Εἰπέ μοι, ἔφη, ὦ Ἀριστόδημε, ἔστιν οὐστι-  
νας ἀνθρώπων τεθαύμακας ἐπὶ σοφία; — Ἐγώ, ἔφη. — Καὶ ὅς, λέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐ-  
τῶν. — 3. Ἐπὶ μὲν τοίνυν ἐπὼν ποιήσει Ὅμηρον ἔγω-  
γε μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελα-  
νιππίδην, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀν-  
δριαντοποιῖᾳ Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν.  
— 4. Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα  
ἄφρονά τε καὶ ἀκίνητα ἀξιοθαυμαστότεροι εἶναι, ἢ  
οἱ ζῶα ἔμφρονά τε καὶ ἐνεργά; — Πολὺν, νῆ Δία,  
οἱ ζῶα, εἴπερ γε μὴ τύχη τινὶ, ἀλλὰ ὑπὸ γνώμης  
ταῦτα γεγένηται. — Τῶν δὲ ἀτεκμάρτως ἐχόντων  
οὗτου ἕνεκά ἐστι, καὶ τῶν φανερώς ἐπ' ὠφελείᾳ ὄν-  
των, πότερα τύχης καὶ πότερα γνώμης ἔργα κρί-  
νεις; — Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γεγόμενα γνώ-  
μης εἶναι ἔργα. — 5. Οὐκοῦν δοκεῖ σοι ὁ ἐξ ἀρχῆς  
ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς,  
δι' ὧν αἰσθάνονται, ἕκαστα, ὀφθαλμοὺς μὲν, ὥστ'  
ὁρᾶν τὰ ὁρατά, ὦτα δὲ, ὥστ' ἀκούειν τὰ ἀκουστά;  
ὁσμῶν γε μὴν, εἰ μὴ ῥῖνες προστετέθησαν, τί ἂν ἡμῖν  
ὄφελος ἦν; τίς δ' ἂν αἰσθησις ἦν γλυκέων καὶ δρι-  
μέων καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ  
γλῶττα τούτων γνώμων ἐνειργάσθῃ; 6. Πρὸς δὲ τοῦ-



τοῖς, οὐ δοκεῖ σοι καὶ τόδε προνοίας ἔργῳ ἰοικέναι, τὸ ἐπεὶ ἀσθενὴς μὲν ἔστιν ἡ ὄψις, βλεφάροις αὐτὴν θυρῶσαι, ἃ, ὅταν μὲν αὐτῇ χρῆσθαι τι δέη, ἀναπετάννυται, ἐν δὲ τῷ ὕπνῳ συγκλείεται; ὥς δ' αὖν μηδὲ ἄνεμοι βλάπτωσιν, ἡθμὸν βλεφαρίδας ἐμφύσαι· ὀφρυῶσιν τε ἀπογεισῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὥς μηδ' ὁ ἐκ τῆς κεφαλῆς ἰδρὼς κακουργῇ· τὸ δὲ τὴν ἀκοὴν δέχεσθαι μὲν πάσας φωνὰς, ἐμπίπλασθαι δὲ μήποτε· καὶ τοὺς μὲν πρόσθεν ὁδόντας πᾶσι ζώοις οἴους τέμνειν εἶναι, τοὺς δὲ γομφίους οἴους παρὰ τούτων δεξαμένους λεαίνειν· καὶ στόμα μὲν, δι' οὗ ὧν ἐπιθυμεῖ τὰ ζῶα εἰσπέμπεται, πλησίον ὀφθαλμῶν καὶ ῥινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερῆ, ἀποστρέψαι τοὺς τούτων ὀχετοὺς, καὶ ἀπενευγκεῖν, ἥ δυνατόν προσωτάτω, ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερά τυχῆς ἢ γνώμης ἔργα ἔστιν; — 7. Οὐ μὰ τὸν Δί', ἔφη, ἀλλ' οὕτω γε σκοποῦμεν πάνυ ἰοικε ταῦτα σοφοῦ τινὸς δημιουργοῦ καὶ φιλοζώου τεχνήματι. — Τὸ δὲ ἐμφύσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφύσαι δὲ ταῖς γευναμέναις ἔρωτα τοῦ ἐκτρέφειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου; — Ἀμέλει καὶ ταῦτα ἰοικε μηχανήμασί τινος ζῶα εἶναι βουλευσαμένου. — 8. Σὺ δὲ σπαντὸν φρόνιμόν τι δοκεῖς ἔχειν, ἄλλοθι δὲ οὐδαμοῦ οὐδὲν οἶμι φρόνιμον εἶναι; καὶ ταῦτα, εἰδὼς ὅτι γῆς τε μικρὸν μέρος ἐν τῷ σώματι πολλῆς οὔσης ἔχεις, καὶ ὑγροῦ βραχὺ πολλοῦ

ὄντος, καὶ τῶν ἄλλων δήπου μεγάλων ὄντων ἐκάστου μικρὸν μέρος λαβόντι τὸ σῶμα συνήρμοσταί σοι· νοῦν δὲ μόνον ἄρα οὐδαμοῦ ὄντα σε εὐτυχῶς πως δοκεῖς συναρπάσαι, καὶ τάδε τὰ ὑπερμεγέθη καὶ πλήθος ἄπειρα δι' ἀφροσύνην τινα οὕτως οἶει εὐτάκτως ἔχειν;

*He expressed the strongest belief in the Unseen; and in the excellence of Divine arrangements.*

Θ. Μὰ Δί· οὐ γὰρ ὁρῶ τοὺς κυρίους, ὥσπερ τῶν ἐνθάδε γιγνομένων τοὺς δημιουργούς. — Οὐδὲ γὰρ τὴν ἑαυτοῦ σύ γε ψυχὴν ὁρᾷς, ἥ τοῦ σώματος κυρία ἐστίν· ὥστε κατὰ γε τοῦτο ἔξεστί σοι λέγειν, ὅτι οὐδὲν γνώμη ἀλλὰ τύχῃ πάντα πράττεις — 10. Καὶ ὁ Ἀριστόδημος, Οὔτοι, ἔφη, ἐγὼ, ὦ Σώκρατες, ὑπερορῶ τὸ δαιμόνιον, ἀλλ' ἐκείνο μεγαλοπρεπέστερον ἡγοῦμαι, ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι. — Οὐκοῦν, ἔφη, ὅσῳ μεγαλοπρεπέστερον ἀξιοῖ σε θεραπεύειν, τοσούτῳ μᾶλλον τιμητέον αὐτό. — 11. Εὖ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. — Ἐπειτ' οὐκ οἶει φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν ζώων ἀνθρωπον ὀρθὸν ἀνέστησαν· ἡ δὲ ὀρθότης καὶ προορῶν πλείον ποιεῖ δύνασθαι, καὶ τὰ ὑπερθευ μᾶλλον θεᾶσθαι, καὶ ἦττον κακοπαθεῖν· καὶ ὄψιν καὶ ἀκοὴν καὶ στόμα ἐνεποίησαν· ἔπειτα τοῖς μὲν ἄλλοις ἐρπετοῖς πόδας ἔδωκαν, οἱ τὸ πορεύεσθαι μόνον παρέχουσιν· ἀνθρώπῳ δὲ καὶ χεῖρας προσέθεσαν, αἱ τὰ

πλείστα, οἷς εὐδαιμονέστεροι ἐκείνων ἐσμέν, ἐξεργάζονται· 12. καὶ μὴν γλῶττάν γε πάντων τῶν ζώων ἐχόντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἷαν, ἄλλοτε ἀλλαχῇ ψαύουσαν τοῦ στόματος, ἀρθροῦν τε τὴν φωνήν, καὶ σημαίνειν πάντα ἀλλήλοις ἃ βουλόμεθα. 13. Οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ', ὅπερ μέγιστόν ἐστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε. τίνας γὰρ ἄλλου ζώου ψυχὴ πρώτα μὲν θεῶν τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων ἦσθαι, ὅτι εἰσὶ; τί δὲ φύλον ἄλλο ἢ οἱ ἄνθρωποι θεοὺς θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης ἱκανωτέρα προφυλάττεσθαι ἢ λιμὸν ἢ δίψος ἢ ψύχη ἢ θάλη, ἢ νόσοις ἐπικουοῖν, ἢ ῥώμην ἀσκήσαι, ἢ προσμάθησιν ἐκπονήσαι, ἢ, ὅσα ἂν ἀκούσῃ ἢ ἴδῃ ἢ μάθῃ, ἱκανωτέρα ἐστὶ διαμεμνήσθαι; 14. Οὐ γὰρ πάνυ σοὶ κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα ὥσπερ θεοὶ οἱ ἄνθρωποι βιοτεύουσι, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες; οὔτε γὰρ βοὸς ἂν ἔχων σῶμα ἀνθρώπου δὲ γνώμην, ἡδύνατ' ἂν πράττειν ἃ ἐβούλετο· οὔθ' ὅσα χεῖρας ἔχει, ἄφρονα δ' ἐστὶ, πλεον οὐδὲν ἔχει. σὺ δὲ ἀμφοτέρου τῶν πλείστου ἀξίων τετυχηκώς, οὐκ οἶει σοῦ θεοὺς ἐπιμελεῖσθαι; ἀλλ', ὅταν τί ποιήσωσι, νομιεῖς αὐτοὺς σοῦ φροντίζειν;—Ὅταν πέμπωσιν (ὥσπερ σοὶ φῆς πέμπειν αὐτοὺς,) συμβούλους, ὃ τι χρὴ ποιεῖν καὶ μὴ ποιεῖν.—15. Ὅταν δὲ Ἀθηναῖοις, ἔφη, πυθθανομένοις τι διὰ μαντικῆς φράζωσιν, οὐ καὶ σοὶ δοκεῖς φράζειν αὐτούς; οὐδ', ὅταν

τοῖς Ἑλλησι τέρατα πέμποντες προσημαίνωσιν, οὐδ',  
 ὅταν πᾶσιν ἀνθρώποις; ἀλλὰ μόνον σὲ ἐξαιροῦντες  
 ἐν ἀμελείᾳ κατατίθενται; 16. Οἶει δ' ἂν τοὺς θεοὺς  
 τοῖς ἀνθρώποις δόξαν ἐμφῦσαι, ὥς ἱκανοὶ εἰσιν εὖ  
 καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν; καὶ τοὺς  
 ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέ-  
 ποτ' ἂν αἰσθέσθαι; οὐχ ὁρᾷς, ὅτι τὰ πολυχρο-  
 νιώτατα καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ  
 ἔθνη, θεοσεβέστατά ἐστιν, καὶ αἱ φρονιμώταται ἡλι-  
 κίαι θεῶν ἐπιμελεστάται;

*And taught that goodness and power in men is a shadow  
 of the Divine goodness and power.*

17. Ὡς γὰρ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς  
 ἐνὼν τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται.  
 Οἶεσθαι οὖν χρὴ καὶ τὴν ἐν τῷ παντὶ φρόνησιν τὰ  
 πάντα, ὅπως ἂν αὐτῇ ἡδὺ ᾖ, οὕτω τίθεσθαι· καὶ μὴ, τὸ  
 σὸν μὲν ὄμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι,  
 τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα  
 ὁρᾶν· μηδὲ, τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε  
 καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι  
 φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι  
 ἅμα πάντων ἐπιμελεῖσθαι. 18. Ἦν μέντοι, ὥσπερ  
 ἀνθρώπους θεραπεύων, γιγνώσκεις τοὺς ἀντιθερα-  
 πεύειν ἐθέλοντας, καὶ χαριζόμενος τοὺς ἀντιχαριζο-  
 μένους, καὶ συμβουλευόμενος καταμανθάνεις τοὺς  
 φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνης  
 θεραπεύων, εἴ τί σοι θελήσουσι περὶ τῶν ἀδήλων

ἀνθρώποις συμβουλεύειν, γνώση τὸ θεῖον, ὅτι το-  
σοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ' ἅμα πάντα ὁρᾶν,  
καὶ πάντα ἀκούειν, καὶ πανταχοῦ παρῆναι, καὶ  
ἅμα πάντων ἐπιμελεῖσθαι. 19. Ἐμοὶ μὲν οὖν ταῦτα  
λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὁπότε  
ὑπὸ τῶν ἀνθρώπων ὁρῶντο, ἀπέχεσθαι τῶν ἀνοσίων  
τε καὶ ἀδίκων καὶ αἰσχυρῶν, ἀλλὰ καὶ ὁπότε ἐν ἔρη-  
μῇ εἶεν, ἐπείπερ ἡγήσαιντο μηδὲν ἂν ποτε, ὧν  
πράττοιεν, θεοὺς διαλαθεῖν.

## CAPUT V.

*He was never weary of enlarging on the slavishness  
of vice.*

Εἰ δὲ δὴ καὶ ἐγκράτεια καλὸν τε καὶ ἀγαθὸν ἀνδρὶ  
κτῆμά ἐστιν, ἐπισκεψώμεθα, εἴ τι προὔβιβάζε' λέ-  
γων εἰς αὐτὴν τοιάδε· Ὡ ἀνδρες, εἰ, πολέμου ἡμῶν  
γενομένον, βουλοίμεθα ἐλέσθαι ἄνδρα, ὑφ' οὗ μά-  
λιστα ἂν αὐτοὶ μὲν σωζοίμεθα, τοὺς δὲ πολεμίους  
χειροίμεθα, ἄρ', ὄντιν' ἂν αἰσθανοίμεθα ἥττω γα-  
στρός ἢ οἴνου ἢ ἀφροδισίων ἢ πόνου ἢ ὕπνου, τοῦ-  
τον αἰροίμεθα; καὶ πῶς ἂν οἰηθείημεν τὸν τοιοῦ-  
τον ἢ ἡμᾶς σῶσαι, ἢ τοὺς πολεμίους κρατῆσαι; 2. Εἰ  
δ' ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθά τῳ  
ἐπιτρέψαι ἢ παῖδας ἄρβρενας παιδεῦσαι, ἢ θυγατέ-  
ρας παρθένους διαφυλάξαι, ἢ χρήματα διασῶσαι,

ἄρ' ἀξιόπιστον εἰς ταῦτα ἡγησαίμεθ' ἂν τὸν ἀκρα-  
 τῇ; δούλῳ δ' ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἡ βοσκήμα-  
 τα ἡ ταμειᾶ ἡ ἔργων ἐπιστάσιαν; διάκονον δὲ καὶ  
 ἀγοραστήν τοιοῦτον ἐθελήσαιμεν ἂν προῖκα λαβεῖν;  
 3. Ἀλλὰ μὴν εἴ γε μὴδὲ δοῦλον ἀκρατῇ δεξαίμεθ' ἂν,  
 πῶς οὐκ ἄξιον αὐτόν γε φυλάξασθαι τοιοῦτον γενέ-  
 σθαι; καὶ γὰρ οὐχ, ὥσπερ οἱ πλεονέκται τῶν ἄλλων  
 ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν,  
 οὕτως ὁ ἀκρατὴς τοῖς μὲν ἄλλοις βλαβερός, ἑαυτῷ δ'  
 ὠφέλιμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ  
 δὲ πολὺ κακοургότερος· εἴ γε κακοургότατόν ἐστι,  
 μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ  
 τὸ σῶμα καὶ τὴν ψυχὴν. 4. Ἐν συνουσίᾳ δὲ τίς ἂν  
 ἡσθείη τῷ τοιούτῳ, ὃν εἰδείη τῷ ὄψῳ τε καὶ τῷ οἴνῳ  
 χαίροντα μᾶλλον ἢ τοῖς φίλοις, καὶ τὰς πόρνas ἀγα-  
 πῶντα μᾶλλον ἢ τοὺς ἐταίρους; ἄρά γε οὐ χρή  
 πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶ-  
 ναι κρηπῖδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευά-  
 σασθαι; 5. Τίς γὰρ ἄνευ ταύτης ἢ μάθῃ τι ἂν ἀγα-  
 θὸν ἢ μελετήσκειν ἀξιολόγως; ἢ τίς οὐκ ἂν, ταῖς ἡδο-  
 ναῖς δουλεύων, αἰσχροῶς διατεθείη καὶ τὸ σῶμα καὶ  
 τὴν ψυχὴν; Ἐμοὶ μὲν δοκεῖ, νῆ τὴν Ἥραν, ἐλευθέ-  
 ρῳ μὲν ἀνδρὶ εὐκτέον εἶναι, μὴ τυχεῖν δούλου τοιού-  
 του, δουλεύοντα δὲ ταῖς τοιαύταις ἡδοναῖς, ἰκε-  
 τεύειν τοὺς θεοὺς, δεσποτῶν ἀγαθῶν τυχεῖν· οὕτω  
 γὰρ ἂν μόνως ὁ τοιοῦτος σωθείη. 6. Τοιαῦτα δὲ λέ-  
 γων, ἔτι ἐγκρατέστερον τοῖς ἔργοις ἢ τοῖς λόγοις ἑαν-  
 τὸν ἐπεδείκνυνεν· οὐ γὰρ μόνον τῶν διὰ τοῦ σώματος

ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρήματα λαμβάνοντα δεσπότην ἑαυτοῦ καθιστάναι, καὶ δουλεύειν δουλείαν οὐδεμίας ἦττον αἰσχροῦ.

## CAPUT VI.

*Plain living and high thinking seemed to him desirable for their own sakes, pleasurable, and divine.*

Ἄξιον δὲ αὐτοῦ, καὶ ἃ πρὸς Ἀντιφῶντα τὸν σοφιστὴν διελέχθη, μὴ παραλιπεῖν. ὁ γὰρ Ἀντιφῶν ποτέ βουλόμενος τοὺς συνουσιαστὰς αὐτοῦ παρελῆσθαι, προσελθὼν τῷ Σωκράτει, παρόντων αὐτῶν, ἔλεξε τάδε.—2. ὦ Σώκρατες, ἐγὼ μὲν ὥμην τοὺς φιλοσοφοῦντας εὐδαιμονεστέρους χρῆναι γίγνεσθαι· σύ δέ μοι δοκεῖς τὰναντία τῆς σοφίας ἀπολελαυκεῖναι. ζῆς γοῦν οὕτως ὥς οὐδ' ἂν εἰς δοῦλος ὑπὸ δεσπότη διαιτῶμενος μέινειε, σιτία τε σιτῇ καὶ ποτὰ πίνεις τὰ φανλύτατα, καὶ ἱμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς. 3. Καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἃ καὶ κτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθεριώτερόν τε καὶ ἡδιον ποιεῖ ζῆν. Εἰ οὖν, ὥσπερ καὶ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι.—4. Καὶ ὁ Σω-

κράτης πρὸς ταῦτα εἶπεν· Δοκεῖς μοι, ἔφη, ὦ Ἀντιφῶν, ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν, ὥστε πέπεισμαι, σὲ μᾶλλον ἀποθανεῖν ἢ ἐλέσθαι, ἢ ζῆν, ὥσπερ ἐγώ. ἴθι οὖν ἐπισκεψώμεθα, τί χαλεπὸν ἦσθαι τοῦ ἐμοῦ βίου. 5. Πότερον, ὅτι τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι τοῦτο, ἐφ' ᾧ ἂν μισθὸν λαμβάνωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι, ᾧ ἂν μὴ βούλωμαι; ἢ τὴν δίκαιάν μου φαυλίζεις, ὥς ἦττον μὲν ὑγιεινὰ ἐσθίωντος ἐμοῦ ἢ σοῦ, ἦττον δὲ ἰσχὺν παρέχοντα; ἢ ὥς χαλεπώτερα πορίσασθαι τὰ ἐμὰ δαιτηήματα τῶν σῶν, διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἢ ὥς ἡδίων σοὶ, ἢ σὺ παρασκευάζεις, ὄντα, ἢ ἐμοὶ, ἢ ἐγώ; οὐκ οἶσθ', ὅτι ὁ μὲν ἡδιστα ἐσθίων ἦκιστα ὄψου δεῖται, ὁ δὲ ἡδιστα πίνων ἦκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτοῦ; 6. Τὰ γε μὴν ἱμάτια οἶσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλπους ἕνεκα μεταβάλλονται· καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύονται πορεύεσθαι· ἤδη οὖν ποτὲ ἦσθου ἐμὲ ἢ διὰ ψύχος μᾶλλον τοῦ ἔνδον μένοντα, ἢ διὰ θάλπος μαχόμενόν τῳ περὶ σκιᾶς, ἢ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα, ὅπου ἂν βούλωμαι; 7. Οὐκ οἶσθ', ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι, μελετήσαντες τῶν ἰσχυροτάτων ἀμελησάντων κρείττους τε γίνονται, πρὸς ἃ ἂν μελετῶσι, καὶ ῥᾶον αὐτὰ φέρουσιν; ἐμὲ δὲ ἄρα οὐκ οἶει, τῷ σώματι ἀεὶ τὰ συντυγχάνοντα μελετῶντα καρτερεῖν, πάντα ῥᾶον φέρειν σοῦ μὴ μελετῶντος;



8. Τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδὲ ὕπνῳ καὶ λαγνείᾳ οἶε τι ἄλλο αἰτιώτερον εἶναι, ἢ τὸ ἕτερα ἔχειν τούτων ἡδίων, ἃ οὐ μόνον ἐν χρεῖᾳ ὄντα εὐφραίνει, ἀλλὰ καὶ ἐλπίδας παρέχοντα ὠφελήσειν αἰεὶ; καὶ μὴν τοῦ τό γε οἶσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὖ πράττειν οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς προχωρεῖν ἑαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅ τι ἂν τυγχάνωσιν ἐργαζόμενοι, ὥς εὖ πράττοντες εὐφραίνονται. 9. Οἶε οὖν ἀπὸ πάντων τούτων τοσαύτην ἡδονὴν εἶναι, ὅσην ἀπὸ τοῦ ἑαυτὸν τε ἡγεῖσθαι βελτίῳ γίνεσθαι καὶ φίλους ἀμείνους κτᾶσθαι; ἐγὼ τοίνυν διατελῶ ταῦτα νομίζων. ἔὰν δὲ ἢ φίλους ἢ πόλιν ὠφελεῖν δέῃ, ποτέρῳ ἂν εἴη πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ, ὥς ἐγὼ νῦν, ἢ τῷ ὥς σὺ μακαρίζεις, διαιτωμένῳ; στρατεύοιτο δὲ πότερος ἂν ῥῆον, ὁ μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης ζῆν, ἢ ὃ τὸ παρὸν ἀρκοίῃ; ἐκπολιορκηθείῃ δὲ πότερος ἂν θᾶπτον, ὁ τῶν χαλεπωτάτων εὐρεῖν δεόμενος, ἢ ὁ τοῖς ῥάστοις ἐντυγχάνειν ἀρκούντως χρώμενος; 10. Ἔοικας, ὦ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰόμενῳ τρυφῇ καὶ πολυτέλειαν εἶναι· ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δέεσθαι θεῖον εἶναι, τὸ δὲ ὥς ἐλαχίστων, ἐγγυτάτω τοῦ θείου· καὶ τὸ μὲν θεῖον κράτιστον, τὸ δὲ ἐγγυτάτω τοῦ θείου ἐγγυτάτω τοῦ κρατίστου.

*His life was studious, energetic, and practical.*

11. Πάλιν δέ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σωκράτει εἶπεν·—ὦ Σώκρατες, ἐγὼ τοι σὲ μὲν δὲ

καιον νομίζω, σοφὸν δὲ οὐδ' ὁπωστιοῦν. δοκεῖς δέ μοι καὶ αὐτὸς τοῦτο γινώσκειν· οὐδένα γοῦν τῆς συνουσίας ἀργύριον πράττη. καίτοι τό γε ἱμάτιον ἢ τὴν οἰκίαν ἢ ἄλλο τι, ὧν κέκτησαι, νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοίης, ἀλλ' οὐδ' ἔλαττον τῆς ἀξίας λαβών. 12. Δῆλον δὴ ὅτι, εἰ καὶ τὴν συνουσίαν ᾧ τινὸς ἄξιον εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττου. Δίκαιος μὲν οὖν ἂν εἴης, ὅτι οὐκ ἐξαπατᾷς ἐπὶ πλεονεξίᾳ, σοφὸς δὲ οὐκ ἂν, μηδενός γε ἄξια ἐπιστάμενος.

14. Ἐγώ γε ὦ Ἀντιφῶν, ὥσπερ ἄλλος τις ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ ὄρνιθι ἡδεται, οὕτω καὶ ἔτι μᾶλλον ἡδομαι φίλοις ἀγαθοῖς· καὶ, ἐὰν τι σχῶ ἀγαθόν, διδάσκω, καὶ ἄλλοις συνίστημι, παρ' ὧν ἂν ἡγῶμαι ὠφελήσεσθαί τι αὐτοὺς εἰς ἀρετὴν. καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκείνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίστων κοινῇ σὺν τοῖς φίλοις διέρχομαι· καὶ, ἂν τι ὀρώμεν ἀγαθόν, ἐκλεγόμεθα, καὶ μέγα νομίζομεν κέρδος, ἐὰν ἀλλήλοις ὠφέλιμοι γινώμεθα. Ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει αὐτὸς τε μακάριος εἶναι, καὶ τοὺς ἀκούοντας ἐπὶ καλοκάγαθίαν ἄγειν.

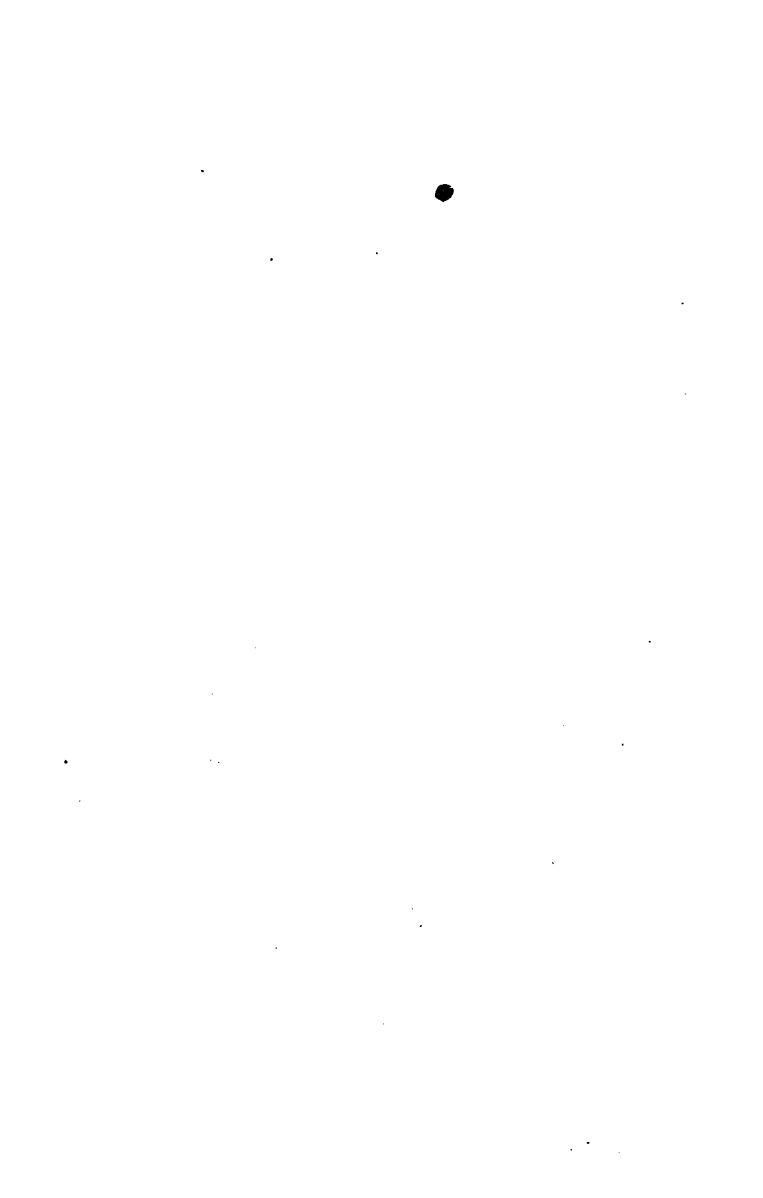
15. Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρομένου αὐτὸν, πῶς ἄλλους μὲν ἡγοῖτο πολιτικοὺς ποιεῖν, αὐτὸς δὲ οὐ πράττοι τὰ πολιτικὰ, εἴπερ ἐπίσταιτο, Ποτέρως δ' ἂν, ἔφη, ὦ Ἀντιφῶν, μᾶλλον τὰ πολιτικὰ πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι, ἢ εἰ ἐπιμελομένη τοῦ ὥς πλείστους ἱκανοὺς εἶναι πράττειν αὐτά;

## CAPUT VII.

*He was perfectly sincere, and made others so by his precepts.*

Ἐπισκεψώμεθα δὲ, εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετῆς ἐπιμελείσθαι προέτρεπεν· αἰεὶ γὰρ ἔλεγεν, ὥς οὐκ εἴη καλλίων ὁδὸς ἐπ' εὐδοξίαν ἢ δι' ἧς ἂν τις ἀγαθὸς τοῦτο γένοιτο, ὃ καὶ δοκεῖν βούλοιτο. 2. Ὅτι δ' ἀληθῆ ἔλεγεν, ὧδε ἐδίδασκεν· Ἐνθυμώμεθα γὰρ, ἔφη, εἴ τις, μὴ ὦν ἀγαθὸς αὐλητῆς, δοκεῖν βούλοιτο, τί ἂν αὐτῷ ποιητέον εἴη; ἄρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς αὐλητάς; καὶ πρῶτον μὲν, ὅτι ἐκείνοι σκευή τε καλὰ κέκτηνται καὶ ἀκολούθους πολλοὺς περιάγονται, καὶ τούτῳ ταῦτα ποιητέον· ἔπειτα, ὅτι ἐκείνους πολλοὶ ἐπαινοῦσι, καὶ τούτῳ πολλοὺς ἐπαινέτας παρασκευαστέον. ἀλλὰ μὴν ἔργον γε οὐδαμοῦ ληπτέον, ἢ εὐθὺς ἐλεγχθήσεται γελοῖος ὦν, καὶ οὐ μόνον αὐλητῆς κακὸς, ἀλλὰ καὶ ἄνθρωπος ἀλαζών. καίτοι πολλὰ μὲν δαπανῶν, μηδὲν δὲ ὠφελούμενος, πρὸς δὲ τούτοις κακοδοξῶν, πῶς οὐκ ἐπιπόνως τε καὶ ἀλυσιτελῶς καὶ καταγελάστως βιώσεται; 3. Ὡσαύτως, εἴ τις βούλοιτο στρατηγὸς ἀγαθός, μὴ ὦν, φαίνεσθαι, ἢ κυβερνήτης, ἐννοῶμεν, τί ἂν συμβαίνοι· ἄρ' οὐκ ἂν, εἰ μὲν, ἐπιθυμῶν τοῦ δοκεῖν ἱκανὸς εἶναι ταῦτα πράττειν, μὴ δύναίτο πείθειν, ταύτῃ λυπηρόν; εἰ δὲ εἰσεῖεν, ἔτι ἀθλιώτερον; δῆλον γὰρ, ὅτι κυβερνᾶν

τε κατασταθεὶς ὁ μὴ ἐπιστάμενος ἢ στρατηγεῖν, ἀπολέσειεν ἂν, οὗς ἥκιστα βούλοιτο, καὶ αὐτὸς αἰσχυρῶς ἂν καὶ κακῶς ἀπαλλάξειεν. 4. Ὡσαύτως δὲ καὶ τὸ πλούσιον καὶ τὸ ἀνδρεῖον καὶ τὸ ἰσχυρὸν μὴ ὄντα δοκεῖν, ἀλυσιτελὲς ἀπέφαινε. προστάττεσθαι γὰρ αὐτοῖς ἔφη μείζω ἢ κατὰ δύναμιν, καὶ μὴ δυναμένους ταῦτα ποιεῖν, δοκοῦντας ἱκανοὺς εἶναι, συγγνώμης οὐκ ἂν τυγχάνειν. 5. ἀπατεῶνα δ' ἐκάλει οὐ μικρὸν μὲν, εἴ τις ἀργύριον ἢ σκεῦος παρά του πειθοῖ λαβὼν ἀποστεροίῃ, πολὺ δὲ μέγιστον, ὅστις μηδενὸς ἄξιος ὢν ἐξηπατῇται, πείθων ὥς ἱκανὸς εἴη τῆς πόλεως ἡγεῖσθαι. Ἐμοὶ μὲν οὖν ἐδόκει καὶ τοῦ ἀλαζονεύεσθαι ἀποτρέπειν τοὺς συνόντας τοιάδε διαλεγόμενος.



# NOTES

## BOOK I.

### § 1.

1. *τίσι*. For the accentuation, see Syntax,\* p. 15, obs.
2. *γραφάμενοι*, *ib.* p. 16, § 2. Here *γράφεσθαι* means 'to prosecute,' *ὡς εἶη*, 'on the allegation that he was,' as in the well-known 'accusatus est Socrates, quod juventutem corrumperet.'
3. *τῇ πόλει*, 'at the hands of the city' (*auprès de la cité*).  
... *κατ' αὐτοῦ*. Syntax, p. 6, § 2.
4. *τοιάδε*. Syntax, p. 15, § 4. *ἀδικεῖ*. The full legal form was *ἀδικεῖ καὶ περιεργάζεται*, 'is guilty of a crime and misdemeanour.'
5. *νομίζων*, gerund or causative. So *εἰσφέρων* and *διαφθείρων*. By *νομίζων* is meant 'to take as customary;' here, therefore, as applied to gods, 'to reverence,' 'to worship.'

### § 2.

1. *ὡς οὐκ ἐνόμize*, 'to prove that he did not worship.'
2. *τεκμηρίον*. Aristotle explains this word as meaning an indisputable or conclusive token: *τὸ γὰρ τέκμαρ καὶ πέρας ταύτόν*, he says, and gives as an instance that the cow's having milk is a *τεκμήριον* that she has calved.  
... *θύων φανερός ἦν*, the prolate participle. For the meaning, see Syntax, p. 19, obs. iii.
3. *οἴκοι*, from *οἴκοθι*, by contraction: hence *οἶκος* when the letter *ο* was introduced.

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\* The references are to the Rugby Greek Syntax (Whittaker).

4. ἐπὶ τῶν βωμῶν. Where ἐπὶ signifies not so much mere position as a mode of doing an action, it governs the genitive; thus, καθῆσθαι ἐπ' οὐδοῦ, is to sit suppliantly on the 'threshold' (but ἐπὶ διφρῶ, upon a seat—where no peculiar action is implied). So a man *rides* ἐφ' ἀμάξης, ἐφ' ἵππου, and the like; but a sack, which does not act, would be ἐφ' ἵππῳ.
5. διετεβρῦλλητο. The meaning of θρυλλέω seems to be originally to 'clamour,' as many people speaking together. Hence it gains the frequentative sense of 'saying over and over again,' whether by the same person or different persons.
6. σημαίνειν, 'signified (things)' as in Homer, πᾶσι σημαίνειν, means 'to order every one about.'
8. εἰσφέρειν. The infinitive used as a substantive: 'to accuse him of bringing in.'

## § 3.

3. φήμαις, words which casually bear ominous senses. So Cicero (Div. 2, 40) tells us that a fruitseller's cry, 'Caunias' (Caunian figs), sounded like 'cav' ne eas' (beware of going). Συμβόλοις, omens met by the way; such as a wolf or a snake crossing the road and hindering the journey. The masculine ἀπαντῶντας, however, indicates that here the omen comes from the meeting with persons, not things. So Archilochus, 43 (24), speaks of himself as going to meet a friend in order to manage a favourable omen. In the opposite way, the belief in the evil eye was strong; as at the present day in Italy, where the Pope himself is popularly supposed, as M. About informs us, to have this undesirable peculiarity.

## § 4.

4. ὥσπερ ἐγίγνωσκε, 'as he thought;' literally, 'as he began to know,'—γιγνώσκω being inceptive in form.
- τὸ δαιμόνιον. Socrates' account of his δαιμόνιον is that he had an inward voice, which constantly dissuaded

him from what he was thinking of doing, but never desired him to do anything. So far, it might be explained as meaning the check of conscience; but not so when he says that his *δαιμόνιον* had informed him that the theoric ship from Delos (whose arrival was to be the signal for his death) would arrive, not to-day, as his friends thought, but on the morrow—as in fact it turned out. In this way it seems to have resembled the intuition about future things about which so many stories are told on good authority. Among other things they make up the staple of the life of St. Columba.

7. *ὡς προσημαίνοντος*. Syntax, p. 9, obs. i. to § 8.
8. *συνέφερε*, imperfect of the impersonal *συμφέρει*, 'it turns out well.' So *μετέμελε*, from the impersonal *μεταμέλει*.

## § 5.

3. *ἑδόκει . . . ταῦτα*, he would have seemed (to be) both these things.
5. *οὐκ ἂν προέλεγεν, εἰ μὴ ἐπίστευεν*, privative conditional. Syntax, p. 37, § 2. The imperfect, and not the aorist, is used, because the action spoken of is continued, not momentary.
6. *τίς ἂν πιστεύσειεν*. Syntax, p. 18, § 8.  
*ταῦτα δέ*, 'and in regard to these matters' (accusative of respect).
7. *πιστεύων δὲ θεοῖς*. Syntax, p. 36, § 3.  
*πῶς οὐκ ἐνόμιζε*, 'how could he help thinking that there are gods?' that is, 'how could he be an atheist' (such as he had been described in the *Clouds* of Aristophanes)?

## § 6.

1. *ἐποίει καὶ τὰδε*, 'he used to act as follows also.' The following *καὶ* appears superfluous, unless the meaning is 'just to do.'
3. *ἄριστ' ἂν πραχθῆναι*. Syntax, p. 18, obs. i. to § 9.
4. *μαντευσομένους (τινὰς)*. Syntax, p. 34, § 5.
5. *εἰ ποιητία*. Syntax, p. 19, § 13.



## § 7.

1. τοὺς μέλλοντας . . . οἰκήσιν, 'those who are to dwell.'  
As μέλλειν means to threaten (to hold up the stick, as Dr. Arnold expresses it), it therefore naturally takes the future infinitive.
4. ἐξεταστικόν, 'capable of investigating such work.'
6. καὶ ἀνθρώπου γνώμη, 'even by human skill;' that is, by skill simply human.

## § 8.

2. καταλείπεσθαι. The *voices* in this section should be carefully noticed. This verb is deponent; καρπώσεται is middle, 'will reap (for himself)'; ἀνιάσεται is a future middle, instead of passive, 'will find himself annoyed.'
3. οὐδὲν δῆλον εἶναι depends on a second ἔφη, understood.
11. διὰ τούτους, not 'through these,' which would be διὰ τούτων; but 'because of these,' that is, because of his having such marriage connections—a case easily supposable if a man had married into an aristocratic family, and a democratic revolution happened to occur in the city where he lived. στερήσεται is middle rather than passive; perhaps meaning 'will find himself deprived.' In a similar sense we often have γράφομαι, λέξομαι.

## § 9.

4. μαθοῦσι. Syntax, p. 18, § 10. So στήσαντας and μαθόντας in the following clauses.
5. ἐπιστάμενον, understand τινά, 'one who knows how to drive.'
9. στήσαντας, from ἴστημι, 'to weigh.'
15. ἴλεφ. What number, case, and gender? Why is the 'ι' subscribed?

## § 10.

1. ἐκεῖνός γε ('whether or no other philosophers had secret doctrines, which they taught only in private), Socrates, at any rate, was always in public.'
2. περιπάτους, 'covered walks,' like those under the Lyceum at Athens.

3. πληθούσης ἀγορᾶς, 'when the agora was full,' a phrase meaning 'in the forenoon.'
5. ὥς τὸ πολὺ = ὥς ἐπὶ τὸ πολὺ, 'mostly.'

## § 11.

1. Σωκράτους. The genitive is used here, although εἶδεν and ἤκουσεν both properly govern the accusative, because they both come under the general idea of αἰσθάνεσθαι, which governs the genitive. Syntax p. 6, § 3.
4. ἥπερ (ὁδῶ), 'in the way in which most other philosophers did.'
5. ὅπως ἔχει. As εὖ or κακῶς ἔχειν means 'to be well or ill,' so ὅπως ἔχει means 'what is the nature or state of the κόσμος.' The celebrated word κόσμος was invented by Pythagoras, to express 'order' as opposed to chaos—not, however, necessarily order as made by a creator. On the curious way in which 'mundus' came to mean, first, a lady's toilet (mundus muliebris), then, 'a stock-in-trade,' 'habere in mundo,' and, lastly, the same as κόσμος, see 6. 14, note 4 of Cæsar Bell. Gall. (Clarendon Edition).
- ... ὑπὸ τῶν σοφιστῶν. The word σοφιστῆς originally meant simply 'a wise man' (οἱ ἐπὶ τὰ σοφισταί); afterwards it got a bad sense, as meaning those 'qui scire volunt ut scientiam vendant, qui turpis est quæstus,' and in particular those who taught the art of persuasion in an unscrupulous way, without caring whether their pupils were truthful or false.
6. τίσιν ἀνάγκαις. Socrates would not have despised the habit of observation which enabled Thales to predict an eclipse; still less the admirably ingenious method by which Eratosthenes, the great Alexandrian astronomer, got a fair approximation to the size of the earth by observing the angle at which the sun cast the shadow on the side of wells. In fact, Xenophon himself, in Mem. iv. 7, 5, says of Socrates, οὐδὲ τούτων ἀνήκοος ἦν ('he paid attention to such subjects'), and that he con-

sidered practical astronomy to be useful. But what he objected to was the devotion to such pursuits of life which was intended for quite other purposes, especially as the ἀνάγκαι supposed were arbitrary, e.g., a stone falls 'because downward motion is more natural than motion in any other direction;' the larger arm of a lever works more powerfully than the shorter one, because its extremity has more of this natural motion, and less of the non-natural motion from right to left than that of the shorter arm.

8. μωραίνοντας. Syntax, p. 28, § iii.

§ 12.

1. πρῶτον αὐτῶν, 'first as regards these persons.'

2. νομίσαντες. Syntax, p. 36, § 3.

§ 13.

1. εἰ μὴ φανερόν . . . ἐστὶ, 'he wondered *that* people should not see.'

3. τοὺς . . . φρονοῦντας, an oblique dependent on εἶπε or ἤδει, understood, carried on into the causative, as in Livy's, 'unum esse Decium Magium . . . quem neque Campanum esse, nec dici debere.'

4. οὐ ταῦτα δοξάζειν, 'had not the same opinions.'

§ 14.

2. οὐδὲ τὰ δεινὰ. The ideas in this section seem partly those of individual, partly those of national, madness; and the tone is that of an illustration by Xenophon himself, rather than of any actual saying of Socrates. Thus, the οὐδὲ τὰ δεινὰ δεδιέναι reminds us of Aristotle's saying about the Celts, that they fear neither earthquakes nor storms. The οὐδ' ἐν ὄχλῳ may refer to Herodotus' statement, that the Egyptians do in public many things which other nations hide away. By λίθους, ξύλα, θηρία, must be meant such worships as those of tigers, serpents, elephants' teeth.

8. τῶν τε μερμυώντων 'and *similarly* of those who investigate the nature of things.'

9. ἐν μόνον . . . ἀπειρα. It will be remarked here that the science spoken of with contempt is that which investigates not the *laws* of phenomena, as science does now-a-days, but the nature of things, on which it is only just entering even now, though the Greeks thought that the human mind could settle such questions apart from observation. Accordingly, Heracleitus maintained that fire, the element of all things, was constantly striving to create new forms, but that it had no tendency to make these forms permanent; hence perpetual change and movement (*κίνησις*)—form succeeding form in endless series, but at random, and not in the ordered way which geology now teaches. The notion that nothing *ἴσθες* was that of Empedocles, who considered that, as the primitive elements of things cannot alter, neither can they move; since movement would be an alteration. This would resemble, in some degree, the modern idea of the indestructibility of matter.

## § 15.

3. ὃ τι ἂν μάθωσιν. Syntax, p. 30, § 2.  
 5. ἐπειδὴν γνῶσιν, 'when they *have* ascertained.' Here the aorist subj. retains the past sense, which it mostly drops (Syntax, p. 21, § 8). After γνῶσιν, we must understand τὰς ἀνάγκας.  
 8. οὐδ' ἐλπίζουσι, 'they do not even hope.'  
 9. ἀρκεῖ γνῶναι μόνον. 'The inquiry of truth,' says Lord Bacon (Essays), 'which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.'

## § 16.

3. περὶ τῶν ἀνθρωπείων, 'about matters of human life.' So Socrates was said to have brought philosophy from heaven down to earth.  
 7. ἃ τοὺς μὲν εἰδότες, 'those who knew which he considered.'  
 9. δικαίως ἂν κεκληῖσθαι, not καλεῖσθαι; as the meaning is

not 'would be justly called,' but 'would justly bear the name'; just as *πάλαι ἂν ἀπολώλη* means 'I should long ago have been done with.' In each case the resulting state is thought of rather than the action.

## § 17.

1. *μὴ φανερός ἦν*. Syntax, p. 29, § 4. *ἐγίγνωσκε*. See § 4, note 1.
2. *παραγνῶναι*, 'to judge amiss.' See Syntax, p. 10, § ii. 1.
4. *εἰ μὴ*, it is wonderful *that* they did not notice 'these points.' *τούτων*. Syntax, p. 6, § 3.

## § 18.

1. *βουλευσας*, once, 'when he was a member of the *βουλὴ*.' This body of five hundred members first prepared measures for the *ἐκκλησία*, or general assembly of the people, and then presided at the meeting where they were discussed.
2. *ἐν ᾧ ἦν*, 'in which it was sworn.'
3. *ἐπιστάτης ὢν*. For each day of deliberation one of the *πρυτάνεις* (that is, of the members of the particular tribe which happened to be serving on the *βουλὴ* in rotation) was elected *ἐπιστάτης*, or president, for the day. As the measure spoken of was passed in spite of Socrates' protest, it seems doubtful whether he was really president. In another place, Xenophon, as Mr. Grote remarks, speaks of him as only one of the *πρυτάνεις*, members, that is, of the Antiochis tribe, which was then in office in the *βουλὴ*.
4. *παρὰ τοὺς νόμους*. Doubly so; for, in the first place, the Arginusan generals who had failed in the duty of rescuing their comrades from the waterlogged vessels at that battle, were to be tried, not by the regular courts, but by the *ἐκκλησία*, and without being allowed to defend themselves when tried; and, in the second place, they were to be debarred from the constitutional safeguard of the psephism of Kannonus, which provided that every Athenian might claim to be tried for

his life *separate* from any one else, and not lumped together in one indictment.

7. ἐπιψηφίσαι, to put the matter to the vote, as ἐπιστάτης. What would ψηφίσασθαι be?
8. ἀπειλούντων, threatening that they would include him and all recalcitrant members of the βουλή in one indictment, as art and part in the generals' crime. This intimidated the other πρυτάνεις, and made them withdraw their opposition. By the δυνατοὶ (an expression which sounds strange in a republic) are meant Callixenus and Lyciscus, well-known senators, exercising a powerful influence in the ἐκκλησία.
9. περὶ πλείονος ἐποιήσατο, 'considered it more important' (lit. 'made it to himself of higher value'). φυλάξασθαι. middle. Why?

#### § 19.

2. οὐχ ὃν τρόπον, 'not according to the manner in which most men think.'
  4. ἡγεῖτο. The transition from the meaning 'I had' to that of 'I think,' seems to be, as in the Latin 'duco,' through the idea of 'drawing out,' 'reckoning,' 'considering.'
- πάντα θεοὺς εἰδέναι. So we find that the foundation of Persian truthfulness was their belief that Mithra, the sun-god, knew man's thoughts, and that to tell a lie was a fruitless attempt to deceive him.

#### § 20.

2. μὴ σωφρονεῖν. This verb, with the cognate σωφροσύνη, must not be confounded with words from the root σοφ, meaning 'wise.' The derivation, as Aristotle points out, is from the root σω and φρήν; and the meaning of σωφροσύνη is 'temperance,' 'self-control,' 'soundness of thought.'
5. ἀν . . . εἴη. Syntax, p. 18, § 8.

## CHAPTER II.

## § 1.

- τὸ πεισθῆναί τινας. Syntax, p. 18, § 9. It should be remarked that the article in Greek makes possible this familiar substantival use of the infinitive.
2. πρὸς τοῖς εἰρημένοις. What is the natural meaning of πρὸς with the dative?
4. χειμῶνα καὶ θέρος. This may be illustrated by the account given in Plato's Symposium how Socrates was once, while serving at Potidæa as a soldier, so intent upon some subject of meditation, that he stood by the seaside in the heat for a whole day and for all the following night. At the same place he afterwards braved the Thracian frosts in his ordinary garments, when every one was trying to find furs to wrap himself in.
7. κекτημένος. For the infinitive attraction, see Syntax, p. 35, § 4.
8. ἔχειν ἀρκούντα, 'found them sufficient.'

## § 2.

1. τοιοῦτος. Syntax, p. 15, § 4.  
... πῶς οὖν ... ἐποίησεν, 'how can (it be said that) he made'?
3. ἀλλ' ἔπαυσε, 'nay, rather he hindered them'; observe the active sense of παύω, the middle, παύομαι, meaning 'to cease,' ἀναπαύομαι 'to rest.'
5. ἂν ἐπιμελῶνται. It should be noticed that this ἂν, which is long in quantity, and stands for ἐάν, is different from the ordinary conditional ἂν, which means 'under condition that.' For the dramatic sequence, see Syntax, p. 27, § 2. γ.

## § 3.

3. τῷ φανερόν ἐστιν τοιοῦτος ἂν. An excellent example of the substantive use of the infinitive (Syntax, p. 18, § 9),

leading to a prolate participle. Syntax, p. 19, obs. to § 12.

μιμουμένους. Syntax, p. 19, § 10.

§ 4.

3. *ὑπερσθίουρα*, 'first, to eat excessively, and, then, to work excessively.' Syntax, p. 18, § 11. Observe that *τοιοῦσδε*, lit., 'such others' (as himself), is a natural expression here (the meaning of *δε* *always* being 'secondly').

§ 5.

1. *θρυπτικός*, lit., 'broken'; hence 'fragile,' 'effeminate.'
3. *οὐ μὴν οὐδ'*, 'nor indeed did he make his companions . . .'

§ 6.

1. *ἀπεχομένους*, understand *τινὰς*; 'he thought that people by abstaining from this.'
3. *ἀπεκάλει*, 'he called by the bad name.'
4. *παρ' ὧν*, understand *τούτοις*.

§ 7.

1. *εἴ τις*, 'that any one.' *ἐπαγγελλόμενος*, 'stating for himself,' that is, 'professing;' or, as in § 8, 'promising.' *καὶ μὴ νομίζοι*, 'instead of thinking' (*nec putaret*).
3. *κτησάμενος*. Syntax, p. 38, § 3.
5. *μὴ τὴν μεγίστην χάριν*, 'other than the greatest gratitude.'

§ 8.

2. *τῶν ξυνόντων*, the containing genitive—'that out of those who attended here.'
6. *εἰ μὴ ἄρα*, 'unless, indeed (which appears to be the accuser's real meaning).' All the senses of *ἄρα* can be derived from the idea of summing up what has been said, and drawing conclusions from it.

§ 9.

1. *ὑπερορᾶν*. This was probably one of the most serious subsidiary charges against Socrates. The Athenians, as Mr. Riddell notices, were passionately fond, as well they might be, of their democracy, as restored after the vile days of the Thirty Tyrants, and would hardly



tolerate anything less than enthusiasm for it. Hence, to speak slightly of the mode of election characteristic of democracy, or to scorn the assembly as consisting of 'fullers, cobblers, and pedlars, whose whole soul is fixed on the process of buying a little cheaper and selling a little dearer' (inf. iii. 76), would at once cast the gravest suspicion on an accused person; especially when it was known that Charmides and Critias, both members of the Thirty, had been his disciples; and that Xenophon himself was, at the time of the trial, under sentence of banishment for his Spartan proclivities. It should be noticed, too, that Anytus, the accuser, was a patriot who had lost his fortune in the cause of freedom.

2. *ὑπερορᾶν* . . . *τῶν νόμων*. The genitive is *κατὰ σύνεσιν*, as *ὑπερορᾶν* = *καταφρονεῖν*. So we had in chap. i., § 11, *ορᾶν* and *ἀκούειν*, with the government of *αἰσθάνεσθαι*.
4. *μηδένα δὲ* . . ., 'while, on the other hand, no one . . .'
5. *κυαμεντῶ*. The *κύαμος*, or beans, were used as ballots. The word is evidently connected with the Sanskrit 'çvamas,' black—the colour of beans just reaped.
6. *πολλῶ ἐλάττονας βλάβας*. The enactments of the just Aristides had assumed that every citizen was capable of discharging routine functions; hence, an archon or other magistrate might be safely elected by lot. On the same principle, there would be no objection to choosing by lot 6,000 *δικασταί*, for the trial of civil and criminal causes. In all such arrangements there was a clear and decided resolution to guard against the chief of all dangers—the rise of an oligarchic government, with its invariable confiscation, bloodshed, and general lawlessness; and it must also be remembered that in electing to magistracies, the practical result was, not that any *ἀλλαντοπώλης* might be elected archon, but that it served only as a means of selection among qualified candidates (Grote, vol. iv., p. 105).

## § 10.

4. εἰδότες. Syntax, p. 36, § 3.
5. μετὰ φιλίας (the fable of the Sun and the Wind).
7. ἀφαιρεθέντες. Syntax, p. 12, obs. i.
9. οὐκ οὖν (ἐστὶ), 'is not a mark.'

## § 11.

2. ὁ τολμῶν, 'he who dares,' as a participle with an article stands for an adjective sentence.
4. καὶ φονεύειν δέ, 'and killing also is unlikely to fall in such persons' way ;' that is, 'to be the course adopted by such persons.'
6. ζῶντι πειθομένῳ, 'living *and* persuaded.'

## § 12.

2. γενομένῳ, 'after having been.' The aorist participle here retains its past sense.

## § 13.

3. τὴν συνουσίαν, ὡς ἐγένετο. Syntax, p. 27, obs. ii.

## § 14.

6. τοῖς διαλεγόμενοις . . . χρώμενον, 'managing those who conversed with him.'

## § 15.

2. οἷω προεῖρησθον. The Greek language uses the perfect passive more freely than other languages can. Thus Aristotle frequently says περὶ μὲν τούτων ἄλλος λελέχθω, 'let enough *have* been said about these matters.'
3. ἐπιθυμήσαντε. Syntax, p. 36, § 3.

## § 16.

1. θεοῦ διδόντος. Syntax, p. 38, § 3. Which kind of conditional is expressed here ?
4. Δῆλω δ' ἐγενέσθην. Syntax, p. 29, § 4.  
. . . ὡς γὰρ τάχιστα, 'quum enim primum.'
7. Σωκράτους. Syntax, p. 6, § 2.

## § 17.

1. *χρῆν* . . . *διδάσκειν*, 'debebat Socrates docere,'—Socrates ought to 'have taught.' The only reason for using the perfect infinitive in English (in spite of its inaccuracy) is that 'ought' has become a present tense, and, therefore, the past time must be suggested by the infinitive being in the perfect. But as 'debeo' and *χρῆ* are declinable, Latin and Greek allow the true construction.
4. *αὐτοὺς*, for *ἐαυτοὺς*. Syntax, p. 27, obs. ii. The dependent clause of the *σχήμα Ἀττικὸν* is strengthened by the addition of *αὐτοὶ*.

## § 18.

2. *δεικνύντα*. Syntax, p. 28, iii. The *δόντα* is governed by the *δεικνύντα*, just as the *δεικνύντα* is by *οἶδα*.
4. *ἀνθρωπίνων*. This word is sometimes distinguished from *ἀνθρωπικός*, as meaning not simply 'belonging to man in common with other things,' but 'peculiar to man.'
5. *ἕστε συνήστην*, like the Latin 'donec,' with the indicative 'donec gratus eram tibi.'
- . . . *οὐ φοβουμένω*. Syntax, p. 36, § 3.

## § 19.

2. *οὐκ ἂν ποτε γένοιτο*. Syntax, p. 18, § 8.
3. *οὐδ' ἄλλο οὐδέν*, best translated as an accusative of respect.
5. *οὐχ οὕτω γινώσκω*, 'I think very differently.'
6. *τοὺς μὴ . . . οὐ δυναμένους*. Syntax, p. 22, § 1.

## § 20.

1. *υἱεῖς*. The three forms of this word are *υἱός*, *υἱεύς*, as here, and Homer's *υῖς* (*υἱός*).
3. *ὥς . . . ἀσκησιν οὖσαν*. The accusative absolute is unfrequent, except in the phrases *ἐξόν*, *παρόν*, *δέον*, and the like. On the force of *ὥς* with an absolute case, see Syntax, p. 9, obs. ii.
5. *τῶν ποιητῶν . . . ὁ λέγων*, 'the one of our poets who says.' A containing genitive. The first of the authors quoted is Theognis, the second is unknown.

7. ἀπολείς, 'you will lose.' So we have χεῖρα δ' οὐ διαφθερῶ, meaning literally 'I will not spoil my hand'; that is, 'leave undone what I have planned.'

## § 21.

1. καὶ γὰρ δὲ, 'and I also.'
5. νοουθετικῶν λόγων, 'words of correction,' literally 'words which replace good sense.'
6. πᾶσχουσα. Syntax, p. 18, § 10.
7. ἐπιλαθόμενον. Syntax, p. 32, § 4.

## § 22.

5. πρὶν ἐρᾶν. Syntax, p. 32, § 5, i.
6. καταναλώσαντες. The quantities of this word are peculiar—ἀλίσκομαι, ἐάλωκα, ἐᾶλων, ἀναλίσκω.  
ῶν . . . κερδῶν. The antecedent κερδῶν is omitted with the demonstrative τούτων, and expressed idiomatically with the relative.
7. νυμίζοντες. Syntax, p. 36, § 3.

## § 23.

2. σωφρονήσαντα. Syntax p. 32, § 4, i.
5. ἀσκητὰ. Syntax p. 19, § 14. The course of the argument here deserves remark. Xenophon is meeting the doctrine that a just man cannot become unjust—a sort of philosophic supralapsarianism, founded mostly upon the notion that goodness can be learned, while, as a general rule, things learned are not subsequently forgotten; and partly on the notion that goodness is a heavenly gift, and, therefore, indefectible. In order to do this, he first makes two quotations from the poets, the great authorities on moral subjects. He then boldly says, 'it is *not* true that people who have once learned habits or principles do not forget them'; 'out of sight, out of mind,' is as true in morals as in other things. Nor is it true that, even when the moral principle is not forgotten, it is always capable, without strong effort, of resisting an overpowering passion. But the strong effort which resists the passion, is itself the ἀσκησις, the teaching of goodness.

## § 24.

1. καὶ Κριτίας δὴ, 'so, to return to our example, Critias.'
2. χρωμένω. Syntax p. 18, § 10. ἀπαλλαγέντε. Syntax p. 32, § 4, i. φυγών. Syntax p. 19, § 11.
10. ὑπὸ τοῦ δήμου τιμώμενος. High birth was always much regarded in democratic Athens, as it is now in democratic America.

## § 25.

4. διεφθαρμένω, 'being corrupted in character.'
5. ἀπὸ Σωκράτους, 'away from Socrates.'

## § 26.

2. ἐπλημμελησάτην. The notion of πλεμμελής is that of 'disproportioned,' the opposite to ἐμμελής. From this came the notion of 'disorder,' or 'wrong.' We find the same mode of expression in Shakspeare's 'give to no disproportioned thought his act' (Hamlet i. 3).
3. νέω ὄντε. Syntax p. 31, § 4, i.

## § 27.

5. συνδιατρίβων, 'as long as he keeps company.'
8. ἀλλ' οὐχ . . . ἐπαινεῖ, 'instead of praising'; like the Latin, 'scribit non legit,' he writes instead of reading.
9. ἀλλ' οἱ γὰρ πατέρες αὐτοὶ, 'nay, even fathers themselves.'

## § 28.

1. δίκαιον ἦν, not ἂν ἦν; like the Latin, 'par erat judicare'; never 'par fuisset.' That is, in phrases expressing right, wrong, ease, difficulty, possibility, impossibility, the conditionals are expressed in the simple indicative.
3. εἰ αὐτὸς ἐποίει, 'if he had habitually done . . . he would have seemed.' εἰ ἐποίησε would have meant 'if he had done a single wrong thing.' Which of the four conditionals?
4. εἰ δὲ . . . διετέλει, 'but if, as was the fact, he continued to conduct himself well.' Which conditional?

## § 31.

2. νομοθέτης . . . ἐγένετο, 'he was appointed to draw up the constitution.'

3. ἀπεννημόνευσεν αὐτῷ, 'he remembered it against him.'  
... ἔγραψε. Syntax, p. 16, § 2.
5. τὸ κοινῇ ἐπιτιμώμενον, 'the regular charge.'
6. τοῦτο ἤκουσα, 'have I ever heard this (instruction in the arts of speech) from Socrates?'

## § 32.

1. ἐδήλωσε δὲ, 'and he made this quite clear.'
2. οὐ τοὺς χειρίστους, litotes, 'those of high birth.'
5. εἴ τις. . . μὴ ὁμολογοίη, 'that any one should not confess.'
10. κακὸς εἶναι προστάτης. Syntax, p. 28, § ii.

## § 33.

3. ἐδεικνύτην. How is the imperfect to be translated?
4. μὴ διαλέγεσθαι. Syntax, p. 27, obs. iii.
6. ἀγνοοῖτο, passive, 'if anything escaped him.'

## § 34.

1. τὼ δ' ἐφάτην, 'and they said "yes"' (οὐκ ἐφάτην, said 'no').
3. λάθω παρανομήσας. Syntax, p. 19, § 11, obs.
5. σὺν τοῖς . . . 'concerned with things said rightly.'  
νομίζοντες. Syntax, p. 35, § 3.

## § 35.

5. ὥς ἄλλο τι ποιῶ, 'whether or no I am doing anything different from your orders.'
8. ὅσου περ χρόνου, 'for just so long.' τριάκοντα ἐτῶν. Members elected to the βουλὴ had to give evidence that both their parents were Athenians, that they had incurred no ἀτιμία, and that they were thirty years old.

## § 36.

- 4, εἰδὼς πῶς ἔχει, 'knowing all about what you ask'—that is, asking dialectic questions of which the answer is obvious, such as 'he who does what with regard to whom do we call a physician?'
5. τάχα με ἐξετάσῃ, 'chances to enquire from me.'
6. ἀποκρίνωμαι. Conjunctive of deliberation.

## § 37.

4. κατατετριφθαι θρυλλομένους, 'are worn out, from being constantly "used in your talk."'

5. οὐκοῦν, 'must I then abstain.'

9. καὶ τῶν βουκόλων γε, 'and particularly from cowherds.'

§ 38.

8. ἀπαγγελέντος. Causative.

4. ὥς εἶχον, 'and on what terms they were.'

§ 39.

2. τοῦ μὴ ἀρέσκοντος. Syntax, p. 12, § 2, β.

4. ἀρέσκοντος. Causative.

. . . εὐθὺς ἐξ ἀρχῆς, 'from the very beginning.'

§ 40.

1. Ἀλκιβιάδην. The oblique construction, unusually, for the personal, λέγεται Ἀλκιβιάδης.

2. προστάτη. This was not an official post at Athens; it means, in fact, 'leader of the assembly'; a position held by Pericles as chief in the struggles which finally established the democracy at Athens, and retained by him till his death.

§ 41.

2. φάναι, 'said he,' lit., 'they say that he said,' (φασὶ φάναι).

. . . ἔχοις ἂν με διδάξαι, 'could you tell me'; more polite than ἔχεις, 'can you.' If the expression were full, it would be ἔχοις ἂν εἰ βούλοιο, or the like.

3. πάντως δήπου, 'well, I suppose, I could.'

5. ἀκούων . . . ἐπαινουμένων. The genitive after ἀκούω gives the idea of *continuous* hearing; thus, in other places, ἀκούειν means, 'to listen to Socrates'; hence also 'to obey.'

6. μὴ ἂν τυχεῖν. Syntax, p. 18, § 9, obs.

§ 42.

2. πράγματος ἐπιθυμίς. Syntax, p. 6, § 3.

4. πάντες οὗτοι. Imagine the speaker using the natural gesture of half pointing with his hand to an imaginary tablet on which the laws are written.

6. νομίσαν. Syntax, p. 36, § 3.

§ 43.

4. τὸ κρατοῦν, 'the dominant power.'

6. *ἂν τύραννος*. As monarchy (*τυραννίς*) was to an Athenian an ideal of iniquity, Pericles must have felt that he was here getting on dangerous ground.

## § 44.

8. *ἀνατίθεμαι*, 'I retract.' So in ii. 4, 4, we have *οὗς ἐν τοῖς φίλοις ἔθεσαν πάλιν τούτους ἀνατίθενται*, they first call 'people their friend, and then retract this.'

## § 45.

3. *φῶμεν ἢ μὴ φῶμεν*, 'are we to say or to deny?'  
 6. *ἄρα*, 'according to what you have said.'  
 7. *κρατοῦν τῶν ἐχόντων*. Syntax, p. 6, obs. 2.  
 8. *ἂν εἴη*. Syntax p. 18, § 8.

## § 46.

2. *μάλα τοι*, 'very well done indeed!' *καὶ ἡμεῖς*, 'I myself,' just as 'nos' is used in Latin, from a dislike to the egotism of the first singular.  
 6. *εἶθε . . . συνεγενόμεν*. Syntax, p. 38, obs. iii. The winning politeness with which Alcibiades concludes, is like his submission to Hipponicus, whom he had struck, and whom he mollified by stripping to be scourged at his pleasure.  
 7. *δεινότητος σουτοῦ*, 'at the height of your cleverness.'

## § 47.

1. *ἐπεὶ τάχιστα*, 'quum primum.' *ὑπέλαβον* refers to Alcibiades and Critias.

## § 48.

3. *Σιμμίας . . Φαιδώνδης*. These were both Boeotians; and it is remarkable that when, on the death of Socrates, Simmias retired to his native Thebes, the influence of Socratic teaching passed through him to the great Epaminondas, the founder of Theban supremacy (Grote, vii. p. 106).  
 10. *οὐτ' αἰτίαν ἔσχε*, 'nor was accused of any thing of the kind.'

## § 49.

2. *προπηλακίζειν* has been strangely derived from *πηλός*: as



if 'throwing into the mud' would be common in a hot country like Greece. The word seems really to be a lengthened form of *παλάσσω*, in the sense of 'to shake,' as *φυλακίζω* is of *φυλάσσω*.

4. *παρανοίας ἐλόντι*, 'after convicting him of being a driveller.'

5. *ὥς . . . εἶη*, 'that it was, as he said.' Syntax, p. 27, § 2, ii.

§ 50.

2. *δικαίως ἂν δεδέσθαι*. Syntax, p. 18, obs. i. As *δέδεμαι* is in fact a present term, meaning 'to be in bonds,' therefore *ἂν* may be used with its infinitive, as with *μανθάνειν*, just below.

6. *συμφερόντως αὐτοῖς*, 'with advantage to themselves.'

§ 51.

1. *Σωκράτης γε*, 'but Socrates again.' The *γε* separates this charge from the preceding ones; as much as to say, 'whatever comes of the other charges, this one is simple matter of fact.'

4. *οὔτε οἱ συγγενεῖς*, 'that it is not kinsmen who help.'

§ 52.

5. *ἀναπείθοντα*. Syntax, p. 18, § 10.

8. *μηδαμοῦ πρὸς ἑαυτὸν*, 'nowhere in comparison with himself.'

§ 53.

1. *ἐγὼ δέ*. 'Now I am quite aware that he said the things stated about fathers,' &c.

6. *τὴν ταχίστην (ὁδὸν)*, lit., 'along the shortest way.'

§ 54.

2. *ἑαυτοῦ . . . τοῦ σώματος*, 'from himself,' that is, from 'that body which he loves more than anything.'

3. *ἄλλῃ παρέχει (τοῦτο ποιεῖν)*, 'allows other people to do so.'

8. *σίαλον*. As the word *σίαλος* in Homer means 'fat' (*σίαλοι σύες*, etc.), we may conclude that saliva is so called from its whiteness; as the ideas 'fat' and 'bright' are closely connected in many ancient languages

10. ἐνόν. Syntax, p. 18, § 10.

§ 55.

3. ἐαυτὸν δὲ κατατέμνειν, 'and to mutilate oneself.'

4. ὅτι τὸ ἄφρον, 'that whatever is senseless.'

7. τῷ οἰκεῖος εἶναι. Syntax, p. 18, § 9. The nominative by the infinitive attraction. Syntax, p. 28, ii.

8. πειράται is subjunctive; the following optative βούλοιο is used because an exhaustive supposition—'every one whom he may wish to be honoured'—has a kind of remoteness.

§ 56.

3. μαρτυρίοις. Not agreeing, but in apposition with τούτοις; like Cæsar's 'cum iis ducibus qui iter cognoverant' (taking as guides some men who knew the roads).

5. ἀεργεῖη δέ τ' ὄνειδος. In the passage of Hesiod referred to (*Ἔργα καὶ Ἡμέραι*, 310), the ἔργα to which the poet refers are those 'which make men πολύμηλοί τ' ἀφνειοί τε; such as the 'utilitas stercorandi'; of which Cato speaks so rapturously in Cic. de Sen.

14. τὸν ἐρητύσασκε, the frequentative sense, 'detained one after another'; for the pronoun ὁ, see Syntax, p. 12, obs. 2.

15. δαιμόνιε, 'sir,' or 'sirrah,' according to the connexion.

19. ἦσο, from ἡμαι (κάθημαι).

22. ταῦτα . . . ἐξηγήσθαι, 'he explained this passage.'

§ 59.

2. ἂν ᾤετο, 'he would have thought.'

5. εἴ τι δέοι, 'if anything *were* required.' The supposition not immediately practical, and, therefore, in the opt. rather than subj.

6. ἄλλως, 'especially.' So in Homer we have ἄλλος ὁδίτης, for 'an outlandish traveller,' and in Shakspeare, 'another scandal' for 'a special' or 'grave scandal.'

§ 60.

2. φανερὸς ἦν . . . ὦν. Syntax, p. 19, § 12, obs.

5. ἐπράξατο, lit., 'made for himself,' that is, 'exacted.'

6. προίκα. Syntax, p. 11, obs. i. πολλοῦ. Syntax, p. 9. § 7.

9. τοῖς μὴ ἔχουσι, 'to those who were unable.'

§ 61.

2. πρὸς τοὺς . . . ἀνθρώπους, 'in the eyes of other men.'

. . . Δίχας. In addition to the hospitalities here recounted, Herodotus tells us that this Spartan succeeded in finding out the riddle which showed where the bones of Orestes were buried; and thus gained for Sparta the final conquest of Tegea.

§ 62.

2. τῇ πόλει, 'at the hands of the city.' καὶ . . . δέ, 'and besides.' The argument in this section is, that as the laws sentence men to death for actions the very opposite to those which Socrates always did, a sentence of death on him must have been absurd. The classes of malefactors here mentioned are those grouped under the name κακοῦργοι, who might be punished directly by the ἔνδεκα if taken in the act. That *all* such crimes were capital is hardly credible; indeed, we know, that the stocks were the punishment for petty larceny. Highway robbery and burglary were capital, as among ourselves till recently. Sacrilege, in the sense of ordinary burglary in a temple, was punished by death, confiscation of property, and refusal of burial. Kidnapping—that is selling a free Athenian into foreign slavery—was capital, as at Rome by the Lex Fabia de plagio, and by the law of Moses, in Ex. xxi.

§ 63.

5. ἀπεστέρησεν, 'robbed,' with an acc. of the person.

. . . κακοῖς περιέβαλεν, 'cast them into troubles,' lit., 'cast them around with troubles.' Compare the expression περιπεσεῖν κακοῖς, for 'to fall into evil.'

§ 64.

1. ἐνοχος . . . τῇ γραφῇ, 'within danger of such an indictment.'

3. μάλιστα τῶν ἄλλων. This kind of phrase combines two

assertions—*μάλιστα* and *μᾶλλον τῶν ἄλλων*. So we have in Herodotus *Ἀἰσχυλος, μόνος τῶν προγενομένων ποιητῶν*, where *Æschylus* is thought of as included in the poets before himself. Milton has imitated this idiom in the lines:—

“ Adam the goodliest man of men since born  
His sons ; the fairest of her daughters Eve.”

## CHAPTER III.

## § 1.

2. *ἑαυτὸν οἶος ἦν*. Syntax, p. 27, obs. 2.
4. *φανερὸς . . . ποιῶν*. Syntax, p. 19, § 12, obs. 2.
7. *προγόνων θεραπείας*—not the worship of ancestors such as the Chinese now practise ; but the honours due to the imaginary ancestor of each *γένος* from its members.
9. *ποιούντας*. Syntax, p. 18, § 10. *νόμφη πόλεως*. But Socrates refused, and was condemned for refusing, to *limit* his religion to that which the custom of the country prescribed.

## § 2.

2. *ὡς τοὺς θεοὺς*. See above, chap. I., § 20, note.
5. *ἢ εἰ κυβείαν*, ‘acted, he thought, in much the same way as if they prayed about a game of dice.’ Such prayers seem not unknown now-a-days: ‘Le paysan Romain s’adresse aux capucins pour avoir de bons numéros ; il entreprend des neuvaines ; il paie des messes à l’église ; il offre de l’argent au prêtre, pour qu’il mette trois numéros sous le calice à l’heure de la consécration.’ (Quest. Rom., p. 221.)

## § 3.

1. *μικρὰς ἀπὸ μικρῶν*. Socrates did not, like Aristotle, think that large property was necessary for splendid liberality. He would have understood the ‘widow’s mite.’

3. *καλῶς ἔχειν*, *supra*, 2, 28, note 1. So *ἄξιον εἶναι*, *below*.
5. *ἀν* . . . *εἶναι*. Which of the four conditionals?
12. *καὶ δὲ δύναμιν*—assimilation for *κατὰ*. The quotation is from Hesiod, *Ἔργ. καὶ Ἡμ.*, 336.
- § 4.
2. *παρὰ τὰ σημαινόμενα*, like *παρὰ νόμον*. *Syntax*, p. 10 (ii. 1).
6. *τῶν ἄλλων* . . . *κατηγορεῖ*. *Syntax*, p. 6, § 2, the charge brought being one of *μωρία*.
8. *τῇν* . . . *ἀδοξίαν*. Even the ancients never carried the wrong, which Socrates here reproves, so far as Christian countries have done in the practice of duelling. Until our own times, in England, two gentlemen, without the slightest wish on either side, might be forced to kill, or be killed, in defence of what was absurdly called 'honour'; even the Duke of Wellington had to prove his courage by a duel with Lord Winchelsea.
10. *πρὸς τὴν* . . . *ξυμβουλίαν*, 'as compared with the advice.'
- § 5.
2. *δαιμόνιον τι*, 'anything coming from the act of God.'
4. *τοσαύτης δαπάνης*, 'so much expense (as people usually require).'
5. *ὥστε οὐκ οἶδα*. *Syntax*, p. 35, § 2.
- § 6.
4. *τοῦτο ἐφυλάττετο*, 'from this he guarded himself.'
- § 7.
2. *δειπνίζουσιν*, active; *δειπνεῖν*, neuter.
5. *οὐδὲ γενέσθαι*, oblique aorist imp. retaining the past sense.

## CHAPTER IV.

## § 1.

2. *τεκμαιρόμενοι*, 'on mere conjecture.'
3. *προτρέψασθαι κράτιστον*, 'very good at persuading.'
5. *ἃ* . . . *ἤλεγχεν*, 'the way in which he cross-examined.  
*κολαστηρίου ἕνεκα*, 'in order to put them down.'

## § 2.

1. αὐτοῦ ἤκουσα. For this favourite genitive in Xenophon, see above, 2, 41, 5, note.
4. αὐτὸν . . . θύοντα. Syntax, p. 28 (iii.)
5. τῶν ποιούντων. Syntax, p. 6, § 2.
6. ἔστιν οὐστίνας. The Greek phrase is ἔστιν οἷ, as well as ἔστιν ὅς (not like the Latin 'sunt qui').
7. ἐπὶ σοφίᾳ, 'for skill'—the skill underlying (as it were) the admiration.
8. καὶ ὅς. Syntax, p. 13, obs. i.

## §. 3.

1. ἐπὶ . . . ἐπῶν ποιήσει, 'for epic poetry.' Ὅμηρος. The senses of this word, when not a proper name, are curious. It means first 'bound,' as husband and wife are together; then 'a hostage' (as being bound); also, in a Greek dialect, we find it meaning 'blind' (bound as to sight). As the root εἶρ has the digamma (F), it would appear as if ὄμηρος = severus; since ὄμ is a form of 'sam' = σύν = sa. In this sense it would appear that Virgil's phrase, 'amnes severi,' is used to mean 'ice-bound rivers.'
2. διθυράμβῳ, probably connected with the word θρίαμβος (triumphus), and meaning a triumphal strain sung to Dionysus, as is shown by Archilochus' lines:—

ὥς Διωνύσοιο ἄνακτος καλὸν ἐξάρξαι μέλος,  
οἶδα διθυράμβον οἶνω συγκεραυνωθείς φρένας.

4. Πολύκλειτον, of this great artist, the rival—but in a lighter style—of Pheidias, no actual work now remains; though the Farnese statue of a youth binding himself with a fillet, and the group of the Astragalizontes (boys playing at 'tali') in the British Museum are imitated from his works. Of Melanippides a few short fragments remain. The pictures of Zeuxis have naturally not survived; the best of them were the picture of Helen and the Jupiter enthroned among the gods.

§ 4.

5. τῶν ἀτεκμάρτως ἐχόντων, 'of things which cannot be discerned.'

6. ἐπ' ὠφελείᾳ, 'for a beneficial purpose.'

§ 5.

1. ὁ ποιῶν. Syntax, p. 13, § 5. ὥσθ' ὁρᾶν. Syntax, p. 34, § 1.

5. τί . . . ἂν ᾔην. Which kind of conditional?

§ 6.

4. τὸ θυρώσαι, 'to have made gates for it.' So Shakspeare speaks of the eyes:—

'Which close their coward gates 'gainst atomies.'

6. ἥθμον, apposition.

9. ἐμπίπλασθαι . . . μήποτε. The wonder on this head has been much enhanced by modern science, which shows the marvellous variety of *shapes* made in the material of different instruments by their vibrations, and the extraordinary apprehensiveness of the ear, which can distinguish hundreds of these when sounding at once, and retain them when sounding in succession.

11. οἷους τέμνειν, 'such as to cut' (incisors). οἷους τε τέμνειν, 'able to cut.'

14. τὰ ἀποχωροῦντα, 'the excrements.' It should be noticed that the kind of final causes which Socrates thinks convincing are those of the most homely utility, regarded in the most simple, natural point of view. He would not stop to ask such questions as, why excrements should be disagreeable?

§ 7.

1. οὕτω σκοπομένην. Syntax, p. 32, § 4.

5. φόβον τοῦ θανάτου. As the bird a week old dreads the hawk, and the horse the roar of a lion, which it hears for the first time.

7. ἀμέλει . . . εἴκε, 'well, these things *do* look like.'

§ 8.

3. γῆς . . . πολλῆς οὐσσης, 'and that knowing that the earth

is a great thing, and in your body you have only a very little of it.'

7. λαβόντι. Syntax, p. 18, § 10.

9. δοκείς σε συναρπάσαι. Here the acc. and infin. is used instead of the infinitive attraction; because Socrates supposes Aristodemus to reflect upon himself as if he were another person. So a Greek might say, οἶμαι ἐμέ ληρεῖν, 'I think that I was silly' in reflecting on his *past* self.

§ 1.

1. μὰ Δία, 'well, I *don't* think that there is mind any where else, for I don't see the possessors of it' (τοὺς κυρίους).
3. οὐδὲ γὰρ, 'naturally enough; for you don't see your own soul.'

§ 10.

3. ἢ ὥς προσδεῖσθαι, 'magnificentius quam ut indigeat.'
4. οὐκοῦν. Syntax, p. 23, obs. ii.

§ 11.

1. εἰ νομίζοιμι. Which of the four conditionals?
3. οἱ . . . ἀνίστησαν. Syntax, p. 36, § 5.
7. ἐρπετοῖς, 'creatures which go on the ground.'
9. χεῖρας προσέθεσαν, hands, that is, in which the thumb is opposed to the fingers, instead of being merely an additional finger.

§ 12.

2. ἐχόντων, concessive.
4. ἀρθροῦν τὴν φωνήν. As the throat of a raven does not really differ in formation from that of a nightingale, so neither is the human tongue formed differently from that of animals; and the reason why they do not speak is rather mental than bodily.

§ 13.

5. θεῶν ὅτι εἰσί. Syntax, p. 27, obs. 2, τῶν συνταξάντων. Syntax, *ibid.*
7. θεραπεύουσι, the plural as agreeing with ἄνθρωποι which is understood in apposition with φύλον.



9. *δίψος*, a rather later Attic form for *δίψα*. By *ψύχη*, in the plural is meant, 'times of cold.'

## § 14.

2. *παρὰ . . . ζῷα*, 'far beyond other animals.'
3. *κρατιστεύουσι*, like *ἀριστεύω*, *καλλιστεύω*; which are all formed from the superlatives.
5. *ἔχων*. The first *ἀν*, which belongs to the consequent *ἡδύνατο*, is inserted at the beginning of the sentence to stamp the conditional form upon it at once; and is not to be taken with the antecedent *ἔχων*, which, according to Syntax, p. 38, § 3, is enough by itself to express the antecedent of a conditional.
9. *ὅταν τί ποιήσωσι*, 'when they do *what* for you.' Syntax, p. 15, obs.
10. *ὅταν πέμπωσιν*. Observe the change of tense, which avoids the assumption, contained in the aorist, that the thing will happen.

## § 15.

4. *τέρατα*. Like other words from the root *τερ*, this word seems to mean 'what stretches out.' Compare the Latin 'portentum,' from 'protendo.'
6. *κατατίθενται*, 'they put you away in ignorance.'

## § 16.

2. *ἀν ἐμφῦσαι*. Syntax, p. 18, § 9, obs. What kind of conditional?
8. *αἱ φρονιμώταται ἡλικίαι*. A recent poet has put this thought in a way homely, but convincing (Clough's Poems, p. 51):—

'. . . Mostly married people,  
And almost every one when age,  
Disease, or sorrow strike him;  
Inclines to think there is a God  
Or something very like him.'

## § 17.

2. *ὅπως βούλεται*, 'as it chooses.' So below, *ὅπως ἀν ἡ ἡδὺ*.
7. *τὴν ἐν τῷ παντὶ φρόνησιν*, 'the wisdom which is in all things,' which was, in Socrates' view, something neces-

sarily hidden from men, and which it is not well to attempt unveiling. So we find in Mem. iv. 7, 6, that he blames Anaxagoras for trying to account for all physical phenomena. Here, again, the very phrase, *ὅπως ἂν ἡδὺ ᾖ*, suggests arbitrary arrangement rather than investigable law.

7. *ἅμα πάντα*. The parallel is not strictly accurate here ; to be so, Socrates (or Xenophon) ought to have concluded that the gods could see, not everything at once, but to any distance. In the next lines the illustration is complete.

§ 13.

2. *θεραπεύων*. Syntax, p. 18, § 10.  
7. *τὸ θεῖον ὅτι . . . ἐστὶ*. Syntax, p. 27, obs. 2. *ὥσθ' ὁρᾶν*. Syntax, p. 34, § 1.

§ 19.

5. *ἐπεὶπερ ἡγήσαιντο*, 'inasmuch as they would think.'  
6. *μηδὲν ἂν . . . διαλαθεῖν*. Syntax, p. 18, § 9, obs.

§ 1.

6. *ἦντω γαστροῦς*, 'unable to resist appetite.' The consequences of a wrong choice in such cases may be exemplified by the instances of General de Melas going to bed when he thought the battle of Marengo was won, and waking to find it lost ; of a well-known Northern general in the American war, who was said, in spite of his unquestioned courage, to have lost all nerve for a crisis from habits of drinking ; and of Lord Torrington, whose misdeeds in command of the fleet, in 1689, are so graphically described by Macaulay (iii. 433).  
9. *ἢ ἡμᾶς σῶσαι*. The *ἂν* which should have accompanied *σῶσαι* is understood from *ἂν οἰηθείμεν*.

§ 2.

7. *ἔργων ἐπιστάσιαν*, 'the superintendence of work ;' such as agriculture or mines. For a slave fit to undertake the latter, the celebrated Nicias was glad to pay a talent.

8. *προϊκα*. Syntax, p. 11, obs. 2.
- § 3.
2. *ἑαυτὸν . . . γενέσθαι*, 'to guard oneself from becoming the same.'
3. *οὐχ, ὥσπερ*, 'it cannot be said that as.'
- § 4.
5. *ἡγησάμενον*. Syntax, p. 38, § 3.
- § 5.
3. *οὐκ ἂν . . . διατεθείη*, 'could help getting into a bad condition?'
4. *νῆ τήν Ἥραν*. As Hera is the majestic goddess, this form of adjuration generally introduces some high and grand saying. So *νῆ τὸν Ποσειδῶ*, something mysterious or unintelligible ; *νῆ τὸν Ἡρακλῆ*, something striking.
12. *δουλεύοντα δέ*, 'and if a man is a slave.'
- § 6.
5. *παρὰ τοῦ τυχόντος*, 'from any chance person.' The instance of Epaminondas' subscriptions for poorer friends shows that the modern notion of the impossibility of accepting money unearned was hardly thought of in ancient times. On the other hand, the notion of winning money (equally unearned) by *bets* was also unknown then.
6. *δεσπότην*, inasmuch as he is more than half bound to do what his creditor asks him ; and if not, is thought to be so bound—as a late celebrated novel shows.

## CHAPTER VI.

## § 1.

1. *αὐτῷ*, 'in him' or 'as belonging to him,' *Ἀντιφῶντα*. This was probably the celebrated orator and theorist Antiphon, some of whose speeches still remain. He was the first to plan the overthrow of the true govern-

ment at Athens ; and accordingly was put to death, after a memorable defence, by the restored democracy.

§ 2.

3. τὰναντία ἀπολελαυκέναι, 'to get just the opposite results.'
5. ὑπὸ . . . δεσπότῃ μένειεν, 'would remain under his master.'
8. ἀχίτων διατελεῖς. Syntax, p. 18, § 11, obs.

§ 3.

2. κτωμένους, while getting it ; κεκτημένους when they have got it.
6. σὺ διαθήσεις. Syntax, p. 21, § 9.

§ 4.

3. ὥστε πέπεισμαι. Syntax, p. 35, § 2.
6. τί . . . τοῦ ἐμοῦ βίου, 'what circumstance in my life.'

§ 5.

3. ἐμοὶ . . . μὴ λαμβάνοντι. Syntax, p. 36, § 3.
5. ὥς ἐσθίουτος. Syntax, p. 9, obs. 2.
7. ὥς χαλεπώτερα. Syntax, p. 11, obs. 2.

§ 6.

5. ἦσθου ἐμέ, 'have you ever seen me in a single instance?'
6. μᾶλλον του, 'more than any one else.' Greek wisdom recognized strongly the advantage of αὐτάρκεια, the self-sufficingness which leads men to have only few wants ; the counter-force to that influence of civilization which is for ever trying to multiply our requirements.

§ 7.

2. μελετήσαντες. Syntax, p. 18, § 10.
4. ἐμέ ἄρα οὐκ οἶει ; 'do you think (it appears you do) ?'
5. μελετῶντα. Syntax, p. 36, § 3.

§ 8.

3. ἐν χρειᾷ ὄντα, 'when they are in use.' Ἐλπίδας παρέχοντα, 'because they give us hope. Here Socrates strikes on the great principle that only enthusiasm for good can overcome the passionate inclinations of our nature towards evil.
6. μηδὲν εὖ πράττειν. So a convict spoke with horror of work bestowed on hopeless land, where each blade of grass

had to be watered, as he said, with blood before it grew : in fact it requires the completest self-devotion to labour where no result is visible.

## § 9.

4. διατελῶ. Syntax, p. 19, § 11, obs.

9. ἐκπολιορκηθείη, 'would be reduced,' 'forced to surrender.'

## § 10.

1. Ἰοικας οἰομένῃ, 'you are like one who thinks,' that is, 'you seem to think.'

3. θεῖον εἶναι. It may be remarked that the principle here laid down is not often taught in the Bible. Not in the Old Testament, from the stress which it lays on earthly blessings; not in the New, because this aims at the creation rather of a strong enthusiasm for good than of habits of abstinence and asceticism. It was and is brought out in the greatest extreme by the ascetics of India.

## § 11

3. οὐδ' ὅπωςτιοῦν, 'not the least bit'; lit., 'not in any way anything being.'

6. νομίζων. Syntax, p. 38, § 3.

7. μὴ ὅτι. Syntax, p. 24, obs. 2. ἀλλ' οὐδὲ λαβὼν, 'but not even if you received for it.'

## § 12.

2. εἰ ᾧ. Which of the four conditionals?

4. ἂν εἴη, 'you may possibly be.'

## § 14.

2. ὥσπερ ἄλλος τις. So the Vicar of Wakefield speaks of 'a gentleman who has the same delight in gathering happy faces about him which others have in collecting ancient medals or bright-winged butterflies.'

4. καὶ ἄλλοις συνίστημι, 'and I commend to others.'

6. τοὺς θησαυροὺς, philosophical works, such as those of Anaxagoras; still more, perhaps, the poetry of Homer, Hesiod, Simonides, &c., which to the Greeks stood in the place of a Bible.

## § 15.

3. οὐ πράττοι. Plato, in the Apology, introduces Socrates saying that if, without abandoning his principles, he had engaged in political business, he must have been destroyed long before he actually was—an assertion hardly justified by the history of the times in which he lived, except indeed as concerns the oligarchy. We may compare with this view of his the singular abstraction of Goethe from the most important political events of a most important time ; on the ground that art and science, not politics, were his vocation.
5. εἰ ἐπιμελοίμην, holding a kind of ‘ school of the prophets.’

## CHAPTER VII.

## § 1.

2. ἀρετῆς ἐπιμελείσθαι. Syntax, p. 6, § 2.
4. ἀγαθὸς γένοιτο, ‘ might become really good,’—buying, as Kingsley put it, in the cheapest market and selling in the dearest ; for ‘ what,’ said he, ‘ comes cheaper in the end than reality, and what produces more results ?’

## § 2.

3. δοκεῖν βούλοιο, like Rousseau, when, almost ignorant of music, he aimed at a musical reputation ; but was rash enough to shatter it by attempting to play.
8. πολλοὺς ἐπαινέτας, ‘ a host of claqueurs.’
12. πολλὰ . . . δαπανῶν. Syntax, p. 38, § 3.

## § 3.

5. ταύτῃ λυπηρόν, ‘ the case would be in this way annoying to him.’
8. αἰσχροῶς . . . ἀπαλλάξειεν ‘ would come off disagreeably.’

## § 4.

4. μείζω ἢ κατὰ δύναμιν ‘ things too great for their power,’ ‘ *majora quam pro viribus.*’

6. οὐκ ἂν τυγχάνειν. Syntax, p. 18, § 9, obs.  
 8. οὗς ἥκιστα βούλοιτο. As an ignorant officer who has not thought it worth while to study his profession may see his men swept away in a few minutes by some blunder of his own, and feel the bitterest remorse at the thought that he is safe, they slain or mutilated.

§ 5.

3. ἱξηπατήκει. The change of mood and tense here seems to imply that there were some particular persons guilty of this kind of deception at the time when Socrates spoke.  
 . . . τῆς πόλεως ἡγείσθαι. Socrates would not have agreed with the celebrated 'nescis quantilla scientia gubernatur mundus.' Any one applying this aphorism to his own case, would, according to Socrates, do it at his peril.  
 6. τοιαύδε, in the position τοιαῦτα would be more accurate Syntax, p. 15, § 4.

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